The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 37.—WHOLE NUMBER 1182.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, NOVEMBER 12, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......................7 " 5 "
CHURCH OF THE NATIVITY..................9 A. M.
CHURCH OF THE ANNUNCIATION..............9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION............8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION..........½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS............9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn..............8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS...........9 A. M.
ST. MARY'S CHURCH, Brooklyn,..............at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR NOVEMBER.

13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday to be used.]
27. ADVENT SUNDAY.
30. St. Andrew the Apostle.

DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14., 16., 17. } Ember Days.
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth-Day of Christ commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY:
November 17. Maine.
November 24. Connecticut; Massachusetts; Pennsylvania; Maryland; Ohio; Kentucky; New Jersey; Rhode Island.

[The Proper Service for the Day is printed immediately before the Family Prayer.]

DEPARTURE OF MISSIONARIES.

"And He said unto them, Go ye into all the world, and preach the Gospel unto every creature."—*St. Mark* xvi 16.

Bestow'd by Thy all-bounteous hand,
All we possess, O LORD, is Thine;
And rising up at Thy command,
That all, we gratefully resign;

To preach the Word, and bear the Cross
Through scenes of sorrow and dismay,
And count all present gains but loss,
That cause our feeble steps to stray.

The home in which our childhood sped,
The friends that round our hearts entwine,
The place where lie our cherish'd dead,
All, all to JESUS we resign.

Within the Church our home is found,
In ev'ry hour, in ev'ry land,
And where the SAVIOUR'S poor abound,
Our friends are in their lowly band.

Our hostel like the desert Isle,*
Where GOD'S pavilion open'd wide,
Is made the scene in which awhile
We wait for light at eventide.

When, having wrought in faith and love,
Our shifting tent is taken down,
We find our resting-place above,
And wear the never-fading crown;

When, changed in our Easter birth,†
The face of JESUS we behold,
And all we sacrifice of earth
Is recompensed a hundred fold.‡

Redeem'd, and by His love constrain'd,
O, may we with the angels vie,
To serve the cause in which He deign'd
To toil, to suffer, and to die.

* Patmos. † Luke xx 36. ‡ Matt. xix 29.

HINDU DECEIT.—It is hard to say whether the Hindus or the Chinese are the more deceitful. The prevalence of deceit amongst all classes of the people in both nations, is one of the greatest and most distressing obstacles to the progress of Christianity. The following incident will show that deceit is not only a characteristic of adult Hindus, but is bound up in the hearts of children, and may give some persons a practical idea of the raw material on which missionaries have to operate. A boy, called Asher, belonging to the village of Edeyengoody, and distinguished only for dulness and obstinacy, had left school without having succeeded in learning to read, and according to our rule in such cases he was required to attend the night school. He seldom chose to attend, except expressly sent for; and one night after he came, the youth who instructed the night scholars, and who was not much older than himself, proceeded to give him a little chastisement.

A scuffle ensued, the neighbors gathered round, and made bad worse by taking different sides, and at length Asher rushed out, and being in a high passion he said he would throw himself into the well, and bring his blood upon them all. By this time I heard the noise, and went out to learn the cause, and perceiving a number of people running towards the principal street of the village I ran also, and learnt, as I ran, the particulars I have mentioned. I was also told that the people had endeavored to prevent the boy from carrying his purpose into effect; but he had broken away from them, outrun them, and before they came up to the well he had jumped in, and they heard the splash. When I came up I found the well surrounded by a crowd of people who were busily engaged in giving orders to each other, performing wild gestures, and making as much noise as possible. The well, like all the wells in these parts, was an open one, with walls of mason work, and a few small projecting stones in one of the corners. It was about ten feet to the water, and the water was about an equal depth. On looking down I distinctly saw something white floating motionless in the middle of the well. I was distressed at the sight, but having failed only a few weeks before in an attempt to get up a poor man from the bottom of a well, I was hesitating about going down myself, when a shrewd person I recognized among the crowd gave me some information which at once relieved my mind. The something white seen floating in the water was the boy's cloth, but Asher himself was not in it. It appeared he had taken off his cloth as he ran, on turning a corner, and thus rendered himself as dark as the night all over and invisible, and then had flung the cloth into the middle of the well, and sent after it a great stone which he found lying convenient to his purpose. He then rapidly clambered down the stones in the corner of the well, and there ensconced himself with only his nose above water, where he lay, enjoying the excitement and clamor which were going on overhead, until he was found out by better eyes than mine. I think I may well be doubtful whether any country-boy in England—any agricultural laborer's son—would be found able to perpetrate so crafty a trick on the sudden, without assistance and so successfully. The story in itself may be considered as an amusing one, but here is the inference and the moral:—What an amount of deceit must be prevalent amongst Hindus of riper age and more cultivated intellect! What an obstacle must thus be presented to the reception of the Gospel message in spirit and in truth! and how necessary it is that those who are interested in the prosperity of our Missions, should pray that all who hear and all who receive the Gospel may be endowed with "*truth in the inward parts!*"

A few weeks after this event, the cholera visited the village of Edeyengoody, and though many were attacked, all recovered but one, poor Asher, the first who was attacked, and the only victim. You may imagine the inferences deduced from this circumstance by our native Christians.

R. CALDWELL.

WHAT IF his very virtues
Had pampered his swoln heart and made him proud!
And what if pride had duped him into guilt!
Yet still he stalked a self-created god,
Not very bold, but exquisitely cunning;
And one that at his mother's looking-glass
Would force his features to a frowning sternness!
Young Lord! I tell thee that there are such beings,—
Yea, and it gives fierce merriment to the damned,
To see these most proud men, that loath mankind,
At every stir and buzz of coward conscience
Trick, cant, and lie, most whining hypocrites!

—COLERIDGE.

WHAT SAND IS.—Sand is rock, and other hard substances, reduced into powder of various degrees of coarseness. And there was, therefore, no sand in chaos. While the earth was still without form and void, the materials of which sand is composed had not assumed their present peculiar character, for sand is a highly manufactured article, and requires time for its production. A bran-new planet can no more have sands (unless ready made) spread over it, than a new park can be adorned with symmetrical avenues of old stag-headed oak trees. Allowing, then, for the small proportion of sand which the winds, the rains, and the rivers have ground out for us, what an old-established concern the ocean wave must be, to have pounded thus finely for us the immense quantity of sand which we have in the world!—DICKENS.

AN EPITAPH ON MR. ASHTON.

The modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can—
"There lies a truly honest man;"
One whose conscience was a thing
That troubled neither church nor king;
One of those few that, in this town,
Honor all preachers, hear their own.
Sermons he heard; yet not so many
As left no time to practice any:
His prayers took their price and strength,
Not from the loudness, nor the length.
He was a Protestant at home;
Not, only, in despite of Rome:
He loved his father, yet his zeal
Tore not off his mother's veil.
To the Church he did allow her dress,
True beauty to true holiness.
Peace, which he loved in life, did lend
Her hand to bring him to his end:
When age and strength call'd for the score,
No surfeits were to reckon for;
Death tore not, therefore, but sans strife
Gently untwined his thread of life.
What remains, then, but that thou
Write these lines, reader, in thy brow,
And by his fair example's light,
Burn in thy imitation bright.

—CRASHAW.

NEW PUBLICATIONS.

THE WORKS OF JOSEPH ADDISON, in five volumes; 12mo. G. P. Putnam & Co. 1853. Vol. I.

This is the first volume of a charming edition of the works of ADDISON, admirably edited by G. W. GREENE. With excellent judgment the American editor has given us the entire contents of Bishop HURD'S edition of ADDISON'S Works, the letters and other pieces not heretofore published in any edition of the author, and the brilliant and on the whole just essay of MACAULAY on ADDISON'S Life and Works. Of course, it is quite unnecessary, at this day, to say anything in praise of so eminent, and so eminently good and pure, a writer as ADDISON. His praise is in every man's mouth who can appreciate what is lovely and of good report; and his fame must be as lasting as the language itself, which he has adorned by his noble contributions to English literature. This first volume contains his Translations from the Latin, his Poems on several occasions (including of course "When all Thy mercies, O my GOD"; "When rising from the bed of death," &c., &c.), and his Dramas, more especially the Tragedy of Cato. As the volumes are issued we shall call attention again to their value. The getting up is in the first style of exellence.

SALAD FOR THE SOLITARY; by an Epicure. New York: Lamport & Co. 1853. 12mo., pp. 344.

Rather a fanciful title to a very good book of its kind. It is a *melange*, a rich collection of pleasant condiments, food for the mind and some medicine for the spirit, and withal so commingled,—the oil, the vinegar, and the mustard,—that his must be an ill stomach indeed which cannot digest this excellent salad. The book is the fruit of such leisure hours as a book-loving man can find—if he will—to note down the things to be remembered. We happen to know Mr. "F. S." well, and wishing him well, we commend his *recherche* volume to readers of taste and discernment.

THE RHETORIC OF CONVERSATION: or Bridles and Spurs for the Management of the Tongue; by GEORGE WINFRED HERVEY. 12mo., pp. 380. Harper & Brothers.

In this age of free speech, bridles are more needed than spurs for the unruly member, and we are therefore glad to welcome anything that aims at the due subjection and education of the tongue. The present treatise is well conceived, and besides abounding in useful hints, the fruit of much reflection, it exposes many of the vicious mannerisms that disfigure men's conversation. It is religious in its tone, and we trust will have its due influence.

DISCUSSIONS ON PHILOSOPHY AND LITERATURE; by Sir WILLIAM HAMILTON, Bart.; with an Introductory Essay, by ROBERT TURNBULL, D.D. 8vo., pp. 752. Harper & Brothers.

This is a collection of philosophical papers, from time to time contributed to the *Edinburgh Review*, by the author, who is Professor of Logic and Metaphysics in the University of Edinburgh. They are now again sent forth, corrected, vindicated, and enlarged in notes and appendices, and will doubtless be gladly received by the readers of the Quarterly in which they originally appeared, as well as by others to whom they are new.

NOTES, Critical, Illustrative, and Practical, on the Book of Daniel; by ALBERT BARNES. 12mo., pp. 494. Leavitt & Allen.

This is a sister volume to the treatise by the same author on the Book of Revelation, and is marked by his known ability and learning.

EGERIA, or Voices of Thought and Counsel for the Woods and Waysides; by W. G. SIMMS. 12mo., pp. 319. E. H. Butler & Co., Philadelphia.

A new *Lacon*, in which the Muse of Counsel scatters gems for every fancy, and where "Wisdom puts on the aspect of Love, for the better persusion of the pupil."

ALL'S NOT GOLD THAT GLITTERS, or the Young Californian. 12mo., pp. 214. D. Appleton & Co.

The fourth home-book from the gifted pen of "Cousin Alice." Its very title assures parents and sponsors that it is a safe addition to the fireside library. We commend it to the careful perusal of our young friends, especially if in any of their hearts the love of money is taking root.

ENGLISH LITERATURE OF THE NINETEENTH CENTURY; by CHARLES D. CLEVELAND. 12mo., pp. 785. E. C. & J. BIDDLE, Philadelphia.

This valuable work, though purporting to be a text-book for colleges and schools, may find a welcome place in every library and grace the private centre-table. The selections are made with great discrimination, and are only such as display purity of morals in their writers. The book appears to be quite original in its arrangement, and promises to be a great aid to the student and private reader of English literature. It has already found its way into many of our best institutions of learning.

THE BOW IN THE CLOUD, or Covenant Mercy for the Afflicted. 12mo., pp. 360. E. H. Butler & Co., Philadelphia.

To the mourner and bereaved is this beautiful volume particularly dedicated, and to such it is of inexpressible consolation. Many of its whisperings, however, may find an answer in other hearts. Since there is no morning so clear but the evening may be clouded, no noon so bright that its sun cannot be shaded, it is the part of wisdom to prepare for the evil hour, and perhaps there is no book better calculated to chasten the heart than that before us. The passages of holy Scripture upon which the various reflections are made, are most happily chosen, and we are led on from beholding in the deep of affliction the chastening rod in the FATHER'S hand, to resignation—to comfort—until we are taught to lean upon the Beloved, and finally to behold the lost and loved sweetly sleeping in JESUS.

HOMES OF THE NEW WORLD, or Impressions of America; by FREDERIKA BREMER. 2 vols. 12mo. Harper & Brothers.

This book consists of letters written in this country by Miss BREMER to her sister in Sweden. The work is highly descriptive of American manners, especially a *particular* class of American manners.

Miss BREMER found warm friends on this continent, who are immortalized, as far as her book is immortal, and but for the genial good-nature and kindness of heart that mark every page, we should feel that the privacy of *Homes of the New World* had been somewhat invaded, and our doors thrown open for a wide world's gaze. But since much of the good, and nothing of evil is exhibited, we can scarcely complain. In some respects we are disappointed in the sentiments of the writer. We are sorry that she was so exclusively lionized by transcendentalists, and that her own feelings are so antagonistic to the doctrine of the TRINITY especially as taught by the Episcopal Church. The book, however, is of much interest, and bears the impress of a pure and simple-minded woman directing a gifted pen.

THE LIFE OF JANE MCCREA, with an Account of BURGOYNE'S Expedition in 1777, by D. WILSON. Baker & Godwin.

Who does not know the sad story of JANE MCCREA, so linked with our revolutionary history? If any desire to know more of it, they will find it fully, yet well and simply told in this little volume of 150 pages. It is prettily bound, and forms an acceptable gift-book for the little folk.

A CHURCH DICTIONARY; by WALTER FARQUHAR HOOK, D.D. 8vo. E. H. Butler & Co., Philadelphia.

An excellent reprint of Dr. HOOK'S well-known and valuable Church Dictionary. It is revised from the sixth and last English edition, and adapted to the American Church by additions and amendments in those points where we canonically, rubrically, and politically differ from the Church of England. These give it additional value as a book of reference, and will, we think, extend its already and justly wide circulation. STANFORD & SWORDS have it for sale.

THE PET BIRD, and other Stories; by Cousin Alice. 4to. pp. 137. Evans & Brittan, New York.

Another offering to childhood—we need not say, an *acceptable* offering.

THE LITTLE DRUMMER, or Filial Affection; a Story of the Russian Campaign. 12mo. Charles Scribner, New York.

A charming tale, from the German of GUSTAV NIERITZ, who is the favorite living writer for the young in his own country, and who now, through the effective translations of Mrs. H. C. CONANT, promises to delight our youngest American readers.

GUSTAVUS LILDORM, or Lead us not into Temptation; by EMILIE F. CARLEN. 12mo. pp. 345. Charles Scribner, New York.

The friends of this delightful writer will gladly hail this American edition, which has been happily translated by Mr. ELBERT PERCE, who maintains throughout the simple originality of the Swedish story.

THE AMERICAN STATESMAN, or Illustrations of the Life and Character of DANIEL WEBSTER; designed for American Youth; by the Rev. JOSEPH BANVARD. 12mo. pp. 334. Gould & Lincoln, Boston.

A sketch of the most important events in the life of our late illustrious statesman. A book which every American parent will gladly place in his children's hands.

LIFE IN THE MISSION, THE CAMP, AND THE ZENANA, or Six Years in India; by Mrs. COLIN MACKENZIE. 2 vols. 12 mo. Redfield, New York.

A journal written in India, containing much miscellaneous matter, possessed of considerable interest to the lovers of Oriental pictures.

TIP-TOP, or A Noble Aim; a book for Boys and Girls; by Mrs. L. C. TUTHILL. 12mo. pp. 325. Charles Scribner, New York.

A good story for little folks, well told, with a good moral application.

We have received *Blackwood's* for October, containing [illegible] is a review of *Uncle Tom's Cabin*. *The Christian Parlor Magazine* for October and November are well freighted with readable matter. The double number—7 and 8—of the *Illustrated Record* of the Crystal Palace Exhibition is with us. So also are Nos. 21 and 22 of DUNIGAN & BROTHER'S elegant edition of the *Douay Bible*; *Norton's Literary Gazette*; our *Evergreen* friend for October; the the *National* and *Metropolitan Magazines* and *Putnam* for November; all rich in contents. We have also Nos. 31 and 32 of our excellent weekly, *Littell's Living Age*.

We are clearing our book table as rapidly as possible. The press upon our columns has been so great for several weeks past, that the accumulation of books forces us to dismiss them more briefly than we could wish. We shall always endeavor to do them justice, if our friends will but have patience with us.

Triennial Report of the Executive Committee of the Protestant Episcopal Historical Society.

The Protestant Episcopal Historical Society was established in Hartford, Connecticut, on the 15th of June, 1850. The growing bulk and importance of the widely-scattered materials for the history of the Church in America, had suggested the expediency of an association in whose keeping existing collections might with safety be intrusted, and which would also secure and preserve the records of current history. Previous to this, some individuals and institutions had made collections of greater or less value; but being distant from each other, and not readily accessible, they were necessarily less useful than one central collection would be. If such could be formed, it was hoped that valuable documents which otherwise might perish from mere carelessness or casualties, would naturally from time to time flow in, and thus in the course of years the sources of information be all gathered into one body.

A nucleus of great value was already in existence, and its possessor, the Rev. Dr. HAWKS, having expressed his willingness to make it the basis of a Church Historical Library, the period appeared favorable for carrying forward the object. An unusually large number of the Bishops, clergy, and laity being at Hartford, in attendance upon the Board of Missions at the above date, that opportunity was seized to bring the subject before them, and ask their counsel. They warmly approved the formation of a Society, and many attended a meeting, which resulted in its establishment as above stated. Every Bishop present joined it, and a large number of others. The announcement of its existence was received almost with acclamation throughout the whole Church. The press commended its objects and plan. Bishops, clergy, and laymen wrote letters to the officers declaring their gratification, and promising aid and co-operation. At the General Convention, in the following October, where the fact was mentioned, almost universal satisfaction was expressed, and the majority of that body gave their signatures as members, several promising to aid the collections and otherwise further its interests. Bishops who were not present at Hartford gave their names, until the whole bench was enrolled. They nominated corresponding members in their several Dioceses, who were elected, and written to, and who all promised to serve in collecting and sending to the central depository whatever historical materials might throw light upon diocesan affairs of every period.

So numerous and respectable were the persons who gave their names, and so fully did they seem to appreciate the importance of the Society, and so much gratified were they when informed that a sufficient number of officers were appointed, who would do its work from a love of it, and so clearly did they profess to see that the time was propitious, and that further delay might result in the irreparable loss of valuable matter, that it was confidently hoped no difficulty would occur in collecting the small means required to insure so desirable an end. The annual subscription was placed at the sum of two dollars, less than half that of the secular historical societies, which generally require five dollars per annum of every member. Our Society promised to publish as fast as possible out of the amounts thus received—a thing which is not done by other Historical Societies in America, their members purchasing their publications in addition to paying annual dues.

With such an important object in view, and with such inducements held out, it was confidently expected that persons of the character, intelligence, and reputation which distinguish our members, would show more than the interest which is productive of commendation and promises; it was hoped that they would take the trouble to transmit their two dollars a year to the treasurer. Had they done so fully and promptly, we should have published a large volume every year; and have had a balance on hand to meet our small incidental expenses, and to bind the pamphlets and papers which are now obliged to be tied up on our shelves.

It was, however, soon discovered that forgetfulness was stronger than interest, in the preservation of our Church History. Though not one individual, probably, if he thought upon the subject, would not gladly have paid his two dollars a-year for the sake of facilitating the collection and preservation of the documents of our history, yet it is so much the habit of the times to put off all but pressing claims upon the purse, that even this insignificant sum was left unpaid. The consequence was that, instead of receiving into our treasury, without difficulty, about one thousand dollars a-year, as promised, great difficulty was experienced in obtaing half that sum.

The majority of the officers also found it inconvenient to give much of their time to the service of the society, and the labor has therefore mainly fallen upon four.

With all these disadvantages, we have succeeded in publishing some pamphlets, and two volumes of collections. The first volume has been distributed, and the second is now ready. The second has been printed with great care, and is embellished with several fine wood and steel engravings. Its subject is the memoir of an old colonial missionary and loyalist, who labored with great zeal and efficiency, first in Maine and afterwards in Nova Scotia. The record of his toils and sufferings, told in his own cheerful and often humorous style, will not fail, we think, to interest all readers, cause them to be grateful to the Rev. author for his labors in writing and compilation, and to the society for the publication.

Almost immediately after the announcement of our society, its secretary was written to for information by some members of the Presbyterian denomination, who have since established a similar society of their own. The Baptists and, we think, also the Methodists, have in like manner followed our example. In addition to these, the Protestants of Paris have formed an association embodying our original plan exactly, feature for feature.

These circumstances, and even our own experience, notwithstanding the apathy of our brethren, strengthen our conviction that the society is doing a work which is none the less valuable, and much more necessary, because not fully appreciated.

A sufficiently large number of officers are interested in the objects of the society, to do all necessary for its continuance and usefulness, and their zeal, care and industry may be constantly relied upon.

The plan of publication adopted by the society is one which has been in successful operation in England for several years. The Parker, Camden, Shakespeare, Hakluyt, and Arundel associations are all supported by annual subscriptions, entitling the subscriber to one copy of all publications issued by the society to which he subscribes for the year.

The efficiency of this plan of publication, adopted by the Society, is entirely dependent on the punctuality of its subscribers. As their subscriptions constitute the publication fund, it is impossible to prepare any work for the press until an amount is received sufficient to cover the expense of its issue. Individuals, therefore, who wait for the appearance of the "Collections," to decide as to whether they will subscribe or not, defeat their own object, as the volume is necessarily much smaller than it would have been had a larger amount of money been devoted to its production. This matter is so obvious that the Committee at once pass to the suggestion of the only means of meeting the difficulty. It is, that each subscriber should remit in the month of January of each year his annual dues, without waiting for the presentation of a bill, or the visit of a collector; expedients which involve an expenditure of time and money, which could be applied with far greater advantage to the subscriber in the extension of the Society's publications.

The Committee would, however, guard against a misapprehension which has grown up among some members of the Society. It is by some supposed that the Society is under obligations to publish a volume every year; whereas it was distinctly declared, and published at first, that its primary object was to collect and preserve historical materials. As there is no cost either for rent, or official expenses, that object could be reached by a very small expenditure, after that all the funds, it was, and yet is, promised would be devoted to publications of which every member may receive a copy. More even than was promised has been done; for the whole receipts has been expended in publications, and a large number of valuable periodicals, pamphlets, and manuscripts, lie waiting for binding. It is hoped that we may be soon in funds to meet that expense, and if a surplus should ever be in our hands, we can expend it profitably in obtaining copies of diocesan, parochial [illegible], but, from the nature of the case, not susceptible of incorporation in our library.

Our collections for the last three years have consisted of all the Church newspapers and other periodicals; the current journals of most of the dioceses; the occasional pamphlets of historical value; one more original letter of the late venerable Bishop WHITE; several manuscripts and printed histories of parishes—some very old;—several ancient pamphlets of interest; a bound, complete collection of pamphlets in relation to Dr. DOUGLAS and Kenyon College; a copy of the history of Christ church, Philadelphia, and several journals of the S. P. G.

All which is respectfully submitted on behalf of the Executive Committee.

FRANCIS L. HAWKS, *Chairman.*
B. FRANKLIN, *Secretary.*

USES OF ADVERSITY.

How could we know that thou could'st have endur'd,
With a reposed cheer, wrong and disgrace;
And, with a heart and countenance assur'd,
Have look'd stern Death and Horror in the face!
How should we know thy soul had been secur'd
In honest counsels, and in way unbase;
Had'st thou not stood to show us what thou wert,
By thy affliction that descried thy heart!

It is not but the tempest that doth show
The seaman's cunning; but the field that tries
The captain's courage; and we come to know
Best what men are, in their worst jeopardies:
For lo! how many have we seen to grow
To high renown from lowest miseries,
Out of the hands of Death! and many a one
T' have been undone, had he not been undone!

He that endures for what his conscience knows
Not to be ill, doth from a patience high
Look only on the cause whereto he owes
Those sufferings, not on his misery;
The more h' endures, the more his glory grows,
Which never grows from imbecility:
Only the best compos'd and worthiest hearts
GOD sets to act most hard and constant parts.

—DANIEL.

RELIGIOUS TENETS of the CHINESE INSURGENTS.

[Abridged from a Letter to the *Hong-kong Register*.]

Having been favored with a complete set of the publications which were obtained from the rebels, and which declare the points of their religious belief, and the prnciples of their insurrectionary movement, I propose giving you, in this letter, the impressions which have been produced on my own mind by the perusing of them.

RELIGIOUS TENETS.—Now, in reading their books with a view to learn their religious tenets, there are soon discovered some points which are good, some which are erroneous and defective, and some which are bad, and will lead, if they are not corrected and checked, to very injurious results.

I.—GOOD POINTS OF DOCTRINE.

(1.) *Belief in the one True God.*—First, as to their good points of doctrine, we must place in the front rank their belief in one only, the living and true GOD. This they hold firmly, and with all the earnestness which we can conceive natural to minds awakened thoroughly from a state of idolatry to a recognition of this greatest of truths. They proclaim GOD, "whose name is Jehovah," to be the Creator of heaven and earth, men and all things,—that He is a Spirit, omnipotent, omniscient, and omnipresent,—that He worketh all in all, and is the Agent in every beneficial phenomenon, sustaining and nourishing His universal family.

They base their belief of it on the teaching of the Old Testament, and on the most ancient books and practice of China—and in both cases well. That the most ancient Chinese must have known the true GOD, few, who admit the Bible, will be disposed to deny. That they did so, their own books sufficiently testify, and indeed, GOD has all along been known and worshipped by this people, only the worship of Him has been associated with that of other beings. The corruption of pure monotheism dates from an early period. We find it greatly prevalent in the three dynasties to which the rebels make their appeal, but they anticipate this bar to their argument, and admit, that so early as the twenty-sixth century before CHRIST, in the time of the Emperor SHAOU-HAOU, the "impish devil" got men into his toils, and led them to worship other beings besides GOD. The consequence of this was, that, during the three dynasties (B. C. 2204—220), there was "some confused associating of evil spirits" with the Supreme Being.

But whatever may be thought of their reference to the ancient religion of China, the rebels hold the truth concerning the unity and supremacy of GOD with a strong conviction, which is attested by its influence on their practice. With one stroke of the pencil, they sweep away, in their Calendar, all the distinction of days into lucky and unlucky, and other heathenish nonsense, with which Chinese almanacs have hitherto been filled. "These were nothing," say the compilers, "but artful devices of the devil by which he led men astray. We have expunged them all. Years, months, and days, succeed one another, according to the arrangement of our heavenly FATHER. They are all lucky, all good. How should there be the distinction among them of good and bad? Why should one day be to be chosen above another? Let a man reverence, with a true heart, the great GOD, the supreme LORD, our heavenly FATHER, then will he enjoy the watchful care of heaven, and he may hope for success in his undertakings, whensoever they may be commenced." But the sincerity of their belief in one GOD, the universal FATHER, is chiefly seen in the utterly un-Chinese view which it leads them to take of foreign nations. According to them, all men, as the children of GOD, are brethren, and ought to feel towards one another as brethren. "Speak," they say, "of the world according to its divisions, and we have all the separate nations; speak of it as a whole, and it is one family. The great GOD is the universal FATHER of all under heaven. China is under His government and care; foreign nations are the same. There are many men under heaven, but all are brothers. There are many women under heaven, but all are sisters. Why should we continue the selfish practice of setting a boundary here and a limit there? why indulge the wish to devour and consume one another?"

(2.) *Adoption of the Decalogue.*—The second good thing in the religion of the rebels is their cordial adoption of the ten commandments as their moral law. A concise, but sufficiently accurate, statement and explanation of these is given in one of their publications, and, in fact, all their inculcations of duty are for the most part little more than a repetition of them with slight variations. The possession of such a code—so comprehensive and yet so condensed—places them on an elevation far above any that the Chinese have yet occupied. They are always careful, moreover, to put forward the claims of the first table in their proper place, and this shows that a new spirit is animating them—a new life awakened in them. Every missionary in China must often have been depressed by the proof of their alienations from GOD given by the people in the indifference with which they listen to the first four commandments, while, as soon as the fifth is repeated, the head is nodded, and the exclamation heard, "That is good." But the honor due to GOD is always first with these rebels, and this stamps more than anything else the religious character upon their whole movement. Another thing in the view they take of the ten commandments, for which our previous knowledge of Chinese notions did not prepare us, is their rating the importance of the seventh commandment before that of the fifth. "The first of all vices," they say, "and the head of them, is lewdness." They look on this as more especially "devilish." "The sensual is a devil's heart, that must be overcome, before filial piety can be illustrated." I am inclined to explain this peculiarity by attributing it to the quickening of their sense of individual responsibility as before GOD. This must induce in them a feeling of the necessity before all things of *purity* of heart and life.

The direct violation of the seventh commandment is punished in their army with death, and it is remarkable also that they consider opium-smoking as coming within its scope. "Lewd glances of the eye, lewd movements of the heart, smoking opium, and singing lewd songs, are all violations of this rule of heaven."

(3.) *Recognition of a Future State.*—A third good thing is the distinct recognition of a future state—the belief of heaven as the final dwelling-place of the good, and hell as the place appointed for the bad. Immortality, heaven, hell—these represent great ideas, but they are so familiar to us, that we are too little affected by them. These men exult in them, as they are now brought to light to them for the first time. They are too familiar, indeed, with the name of hell, and gross in their conceptions of heaven, but it is much—very much—that they feel "the powers of the world to come."

[Before passing on to the next division, I must advert to what they say of the devil. Their books are full of him, and while their idea of his origin is odd and wrong, they seem thoroughly possessed with the conviction that it is their daily work to maintain a fight with him and his imps. Satan, with "red malicious eye," is the "old serpent, which GOD made in the beginning, when He created heaven and He is able to transform himself seventeen or eighteen times, and is the same with the dragon of the eastern sea. He is the head of all imps and fiends, ever bent on the seduction of men's souls. He clutches men, and carries them down to the eighteen-storied hell, to learn of him, and serve him, and be abused by him." Yet the devil is a poor creature. He has no real power. He can do nothing against GOD. If men, instead of "stretching out their necks to him," would boldly do battle, they might make a speedy end of him, and therefore, they who are engaged in this enterprise must unite, "brothers and sisters," and beat the old serpent to death.]

II.—ERRORS.

(1.) *Defective Notions of Christian Truth.*—I come to point out secondly, some of the defects and errors which mark the religious views and practices of the rebels;—including under that division the comparatively little mention which they make of Christian truths. It must be borne in mind, however, that the religious publications which were obtained at Nankin amount only to six or seven small volumes. It may be we shall find out by-and by, that they know much more of Christianity than we have at present reason to believe. Reasoning from what is not expressed to what is not known is always precarious. Again, the smallness of the Christian element in their books, is probably more the misfortune of the rebels than their fault. Their visitors received from them, in addition to the small original works just referred to, a very beautiful reprint of the first twenty-seven chapters of Genesis, according to the version of the late Dr. GUTZLAFF. It is not unlikely that those chapters constitute all of our Scriptures which they possess. The utmost portion which the perusal of their books would lead me to assign to them is the Pentateuch. The probability is, that they do not have the New Testament among them. The Pentateuch, some tracts of missionaries and Chinese Christians, and vague recollections of their teachings, appear to have supplied the materials of their "present faith."

(2.) *Denial of the Trinity.*—That they do not understand the doctrine of the TRINITY is evident from their denying, in another of their works, and the one displaying to my mind incomparably the most power, that the name of GOD can be given to JESUS. The "great supreme GOD," it is said, "is GOD. It is enough that the lords of this world be called kings. It cannot be permitted them to infringe at all on the divine appellation. JESUS, the Saviour of the world, was the heir-son of GOD, and he is only called lord. Now, in heaven above, or earth beneath, who among men is greater than JESUS? If JESUS cannot be called GOD, what man is he that will shamelessly arrogate this title?" This denial that JESUS can be called GOD, is evidently very different from Socinian disbelief. T'AE-P'ING WANG and his followers make their averment in ignorance of the New Testament, and to abase the pride of man. They would never, we may safely conclude, have expressed themselves as they do, had they read the address of THOMAS to our SAVIOUR—"My LORD and my GOD."

(3.) *Sacrificial Offerings and Polygamy.*—I cannot condemn them on account of these things so immediately and strongly as many do. Their obtaining among them illustrates and confirms the view that they have not got the New Testament Scriptures, nor learned much from European or American missionaries. It is believing this, that I cannot think very unfavorably or unhopefully of them, because of their offerings and their many wives. Should it turn out that they do those things, having the whole revealed will of GOD before them, and having had it enforced upon them in those very points by instructors, my opinion of them will be greatly modified. But at present, while from other grounds I infer their ignorance of our Christian records, there does not appear to me anything very culpable to the practices we are considering.

On certain solemn occasions, they present slain animals, rice, fruits, and tea to GOD, but these are not sacrifices in the meaning which we attach to the term. They are thank-offerings, and do not come into collision with the one offering of atonement presented by our SAVIOUR. Such offerings have in China been presented from the earliest times to the true GOD, and for more than two thousand years to idols also. Familiar with them from their youth, and reading only the Pentateuch, these people have not been brought yet to see the impropriety of them. To write them down as still half-heathens, because of this practice, is (in the ignorance of the Christian Scriptures and want of enlightened teaching which I suppose) a very narrow-minded judgment.

(4.) *Polygamy.*—The same remarks are applicable also to the other practice of polygamy, which is still more to be deplored. They must abandon it if they are to advance themselves in moral improvement, and the country under them (supposing the event of their success); but at present I do not see how they could well have risen superior to it. It has been the established practice of China, and they have received it, sanctioned by the example of ABRAHAM and other Scripture names with which they are familiar. To be sure, the record in the second chapter of Genesis, read with the light of the New Testament reflected back upon it, might teach them a more excellent way, and I entertain a cordial hope that it will do so before long. In the meantime, he who summarily condemns T'AE-P'ING WANG on account of that which does no prevent him from adducing ABRAHAM as a bright example of "faith," as the "father of the faithful," is surely "partial in himself, and become a judge of evil thoughts."

III.—VISIONS.

I now proceed to the points in the religious faith of this remarkable host, for which it is more difficult to find, and would be wrong to offer, an apology.

Those points are connected chiefly with the religious visions which the leader says he has enjoyed; and the revelations which, it is pretended, are still vouchsafed to him, to his principal officers, and on some occasions to the whole army, by GOD, the Heavenly Father Himself, and by JESUS, the heavenly Elder Brother. In addition to the revelations, many miracles, it is said, have been performed on their behalf both by GOD and by JESUS. For these things I say it would be wrong to offer an *apology*, but at the same time I can conceive some explanation of them, which will relieve the leader himself, YANG SEW-TSEUEN (I perceive this is the first time that I introduce his name) from the charge of deliberate imposture. This will be indicated below, when I try to trace the manner in which he first became acquainted with the revealed truth, and his subsequent history.

1. What are we to say to an individual who comes before us with the claim that he has been taken up into heaven, and received direct instructions from the Almighty? Surely he must be the subject of a gross delusion, or he must be a daring and unworthy impostor. I have heard that some good and enthusiastic men maintain in the case of YANG SEW-TSEUEN, that he is neither the one of these characters nor the other. Good men, they say, were favored in former times with dreams and visions, and why may *he* not be so now? It would be a wast of time to undertake a controversy with such an averment. And there is no necessity to entertain the question in the abstract. We have got this strange man's vision, and we can deal with them according to the rule—"To the law and to the testimony. If they speak not according to His Word, it is because there is no light in them."

We are informed then, that in 1837—so long back—an angel was sent by GOD to convey SEW-TSEUEN to heaven. There he was instructed in heavenly things—instructed by GOD in person. He was furnished by Him with odes and compositions, and the true doctrine, with a seal also, and a sword, and then commissioned, along with JESUS, and the help of angels, to come down and do battle with the devil and his imps. Having done this with success, he returned to heaven, when GOD entrusted him with great power. He saw there—"The Heavenly mother, kind, exceedingly gracious, extremely elegant and noble, not to be surpassed." He saw also "The Heavenly Sister-in-law, worthy, very thoughtful, and of great capacity, always advising the Elder Brother, with a far-reaching consideration."

2. *Revelations.*—Now as to the revelations. Some parties have seen in them only a fervid imagination communing with GOD, and fancying its own workings to be direct communications from Him. But that view does not afford a solution of the language in which they are described. They are often preceded by the statement—that the heavenly FATHER *came down into the world*, and spoke, or that the Heavenly Brother did so. In some revelations GOD and the SAVIOUR are joined together. Now the words "*came down into the world*," are the same by which the mission of the leader himself is described, when he is spoken of as actually, and in body, present in the host. At the same time, we have no description of any visible form, or the manner in which the presence of GOD is indicated. On one occasion, two of the subordinate leaders—the "kings"—are first aware that GOD has come down. They repair to the court, and represent the fact, when "SEW-TSEUEN instantly comes into the presence of the heavenly FATHER." On another occasion, GOD speaks to the whole army, and is answered by the "multitude of little ones."

3. *Miracles.*—There still remain "the innumerable miracles and acts of power," said to have been performed by the heavenly FATHER and the Heavenly Brother. But no record of them is given in any of the publications issuing from T'AE-P'ING WANG himself. In a proclamation by the "eastern and western kings," however, we find the following account, with which I shall close this part of my letter:—"In the ninth month of the *mow-shin* year (1848), innumerable [illegible] among men, and displayed many devils, in several great engagements. How could the impish fiends maintain the fight against heaven?"

IV.—HUNG SEW-TSEUEN, FROM WHOM THEY GAINED THEIR RELIGIOUS KNOWLEDGE.

The Chief, HUNG SEW-TSEUEN, has been the enlightener of his followers in religious matters more, I apprehend, than their leader in war. The history of his own acquaintance with the scriptural truths which he now publishes under an Imperial seal, may be traced as follows: In 1837, it is stated in one of the works which I have been analyzing, he was taken up to heaven, and fully instructed in divine matters. Before that time, however, his mind had been excited about the great truths which are contained in our Scriptures. There is evidence that he was, for some months, in 1846, residing, for the purpose of receiving religious instruction, with Mr. ROBERTS, an American missionary in Canton. On his first application to that gentleman, he informed him that the thing which first aroused his mind was a tract with the title, "Good Words to Admonish the Age," which was given him several years before at one of the literary examinations. The statements of that tract were subsequently, we learn from another document, given last year by a relative of his to a Swedish missionary in Hong-kong, confirmed to him by a vision which he had in a time of sickness, and during which occurred his visit to heaven. Thus we are carried back, beyond 1837, to the point when this religious movement commenced, and we want to find a tract entitled "Good Words to Admonish the Age," given to SEW-TSEUEN, then a literary student, at one of the triennial examinations. Now, we have the tract, and we have the record of its distribution on one of those occasions.

In 1837, after he had become acquainted with the truths taught in the above tract, he *suffered from some disease*, during which he thought he was taken up to heaven, and saw—his friends says "*his soul saw*"—many things confirmatory of the new doctrines with which his mind had been occupied. I have a strong persuasion that the visions and revelations to which I have referred above have an intimate connection with this sickness. We can conceive SEW-TSEUEN, laboring under the oppression of fever, shaping the fancies that floated into his mind from the new world of thought where he had been ranging, into heavenly scenes and transactions, and then on his recovery, with no one to help and direct him, confounding the ideal with the real, so that to this day he seems to see visions and hear revelations.

Be this as it may, on his recovery he was not disobedient to the imagined vision. He believed, and he would speak. In 1844 he traveled through Kwang-se, and composed various works, some of which are contained in one of the books brought from Nanking—the "Proclamation of the T'ae'P'ing dynasty," to which I have already referred as displaying more grasp and freedom of mind than any of the others. It was two years after this that he resided in Canton with Mr. ROBERTS. But there was probably no individual in China who could have sympathized with HUNG SEW-TSEUEN, or brought his mind so fully into contact with him as to do him much good. He was standing collaterally with his age, or apart, while others were doubting of the power of GOD, and never suspecting how many great truths were going abroad as on the wings of the morning. The tracts written by HUNG SEW-TSEUEN in in 1844 are greatly superior to any that have appeared since under his name, unless it may be the "Book of Religious Precepts."

From Canton the future rebel returned to Kwang-se, and an obscurity rests over his subsequent course, which it will not be easy to dispel. There were reports of very successful preaching, of miracles performed, and visions seen. There certainly were the organization of the rebellion, and the stages of its perilous infancy, its changing of its seat to Hoo-nan in the middle of last year, and its bursting upon the world in full strength and maturity in less than six months after, and then a triumphant march from strength to strength, until Nanking fell before it on the 19th of March. The *Hermes* visits that city, and our countrymen who were there cannot tell whether SEW-TSEUEN be alive or dead.

V.—HOW DO THE RELIGION OF THESE PEOPLE AND THEIR REBELLION CONSIST?

The details given above will show you that to themselves there is no contradictions between the two, but the one is the natural consequence of the other. The leader fancies, or gives out, that he is commissioned by the great GOD to destroy the devil, his imps, and his works. Now, the great work of the devil is idolatry, and of his imps, the supporters of idolatry, the Manchow Tartars, who are the present rulers of China, are the chief. The principles of their enterprise therefore are, "Down with the idols!" and, in order that that may be done, "War with the Manchows!" Other considerations also weigh with them, and are put forth, in a rough but telling manner, in a manifesto emanating from two of their "kings." The Manchows are foreigners, few in number, and inferior in civilization. Is it not the duty of the Chinese to rise *en masse*, wrest their usurped dominion from them, and hurl them back to their original seats in the northern wilds?

If there were a war only of patriotism, the native against the foreigner, we should not condemn it, or they who did so, would do it only on the extreme ground of their condemnation of all war. The sympathies of most men would

be with those, who "freedom's sword were strongly drawing." Should the religious element that enters into the contest cause our sympathies to flow in the other channel, and wish success to the foreign ruler and the idolatrous dynasty? It would be monstrous to suppose so.

It has been said, "But their engaging in rebellion proves these people to be no Christians, and their horrible massacres of the Tartars should make all men denounce them, and disown their claim to any knowledge or participation of the spirit of the Gospel." But they care nothing for any judgment of ours about them in the matter. And it is too difficult a point—the absolute duty of non-resistance on the part of Christians to constituted authorities—to justify us in the condemnation of the rebels on any "foregone conclusion." The Christianity of the rebels, as we have seen, is very imperfect, and they are in all probability greatly encouraged in their enterprise by the portions of the Old Testament which they have among them, or are pretty well acquainted with. *It seems to have been persecution which drove them to rebellion.* Had they submitted patiently to bonds and imprisonment, they would have shown themselves superior in virtue to some of the noblest names which adorn the history of our own country.

VI.—Probability of Success.

The probability that the rebels will be ultimately successful is great. It was long before I could come to such a conclusion, but it is not possible to resist the conviction of the powerlessness of the Tartar government, and of the energy and well-laid plans of the insurgent chiefs. If we had to judge of the contest on the principles of "the good old way,"

"the simple plan,
That they should take who have the power,
And they should keep who can,"

we should say of China, as between Heen-fung and T'ae-p'ing Wang, *Detur digniori.* "Let the latter have it." And it is likely he will have it before very long.

VII.—The Attitude which the Rebels are likely to assume, in the event of Success, towards Foreign Nations.

That it will be friendly—in the case at least of Protestant nations—we may take for granted. Their religious ideas have broken down effectually the wall of exclusiveness behind which the Chinese have hitherto been intrenched. They and we, they rejoice to admit, are members of the same family—all the children of one God. Their visitors at Nanking were saluted by them as "foreign brethren," and our ships, they said, were welcome to come up to the Yang-tsze, and trade with them.

VIII.—Advantages which will accrue to China from Success on the side of the Insurgents.

The principal advantages which it seems to me, assuming the substantial correctness of the views that have been presented on the various topics, will accrue to China from the success of this wonderful movement, are,

First, The country will be opened to the dissemination of the Scriptures and the preaching of the Gospel; opportunity will be given to go to and fro, through the length and breadth of it, and so knowledge will be increased. The true antidote to the errors that obtain among the rebels themselves at present will be administered, and the whole population—hundreds of millions of the children of God—will hear the words by which they may be saved.

Secondly, Idolatry will be put down with a strong hand, and the Christian Sabbath will be established as a day of rest. You know very well that the use of force in the suppression of idolatry can never find an advocate in me, and there is not a missionary in China who would not do his utmost to dissuade the rebels from putting to death the poor ignorant Taouist and Buddhist priest. But they have their own way of doing matters. If they get the empire, the speedy doom of idolatry is sealed. And who will not rejoice in the result, and hail the recognition of the paradisaical institution? If the nation knew the boon that is in store for it in this one thing—the giving it the Sabbath—it would be thrilled with joy. What rest for the bodies of its toiling populations! What nourishment for their souls! It will raise them from their earthly groveling habits, pour a new life into their social system, and mature multitudes for heaven.

Thirdly, The opium traffic will be put a stop to. That this will be required by the rebels is beyond a question, and I cannot think it will be required in vain. Suppose they say, "Our faith is the same as yours. We are willing to admit you freely to reside and traffic in our land. Only there is this drug brought here in your ships, which has depraved and enervated hundreds of thousands of our people, and we will not have it any more. We will form no treaty with you, but on that condition." Suppose they address our Government thus, there could be but one reply. The success of the rebellion certainly supplies the prospect of the aboliton of this traffic; and I will almost venture to say that all parties would rejoice if its cessation were to come about in such a manner. At any rate, let the condition which I have supposed be realized, and the demand of the Chinese Government will awaken such a public feeling that a hundred opium-traffics would be swept away by it.

Fourthly, China will be fully opened to our commerce, our science, our curiosity, and all the influences of our civilization.—*Colonial Church Chronicle.*

APPEAL IN BEHALF OF ST. PAUL'S COLLEGE, TEXAS.

To the members and well wishers of the Protestant Episcopal Church, and to all who are friendly to the cause of Christian Education in the Southwest.

The Convention of the Protestant Episcopal Church, in the Diocese of Texas, at its annual meeting, in May, 1850, impressed with the high importance of the subject of education, and of the establishment of a school under the auspices of the Church, as recommended in the address of the Rt. Rev. the Bishop, appointed a Committee with full power to take the necessary steps for the accomplishment of this object, who were required to report their proceedings to the next Convention.

This Committee issued a circular address, in which they announced the basis of the proposed institution to be as follows:—

"It is the design of this School to be strictly a Church Institution, partaking as much of the nature of a family as possible, under the direction of a clergyman, with as many clerical assistants as may be required, having for its object—

1. The thorough training of male pupils, mentally, morally and physically, the intellectual course being sufficiently extended to fit young men for all the practical duties of life, or for an advanced standing in any college thay may wish to enter.

2. To educate young men for the ministry of the Church, gratuitously, when they are unable to defray the expenses.

3. To establish and build up as many congregations in the vicinity of the school as the clergyman connected with the institution may find time to attend.

4. It is proposed to expend whatever funds may be contributed, in purchasing land and apparatus for the use of the school, and in erecting and purchasing suitable buildings—all of which shall be secured for the purposes designed, as Church property, so as to be inalienable. It is intended that the current expenses shall be assumed by individuals, who shall be responsible for them, so that even in case of failure in the first attempt to establish the school, the property will still remain unincumbered."

The Convention of 1851 adopted this circular of the Committee as "the basis" of the proposed school. They appointed a Committee to issue a circular in the State, to receive propositions from various points, and eventually to locate the school, subject to the approval of the Bishop.

They further authorized and requested the Rev. Charles Gillette to proceed immediately after such location, to procure such buildings and other things as he might think necessary to put the school in full operation. They further empowered him to make collections, either in or out of the diocese, to aid in accomplishing this work.

In pursuance of the action of the Convention, the Committee located the school in Anderson, Grimes county, where a handsome property was offered as an inducement. The Rev. Mr. Gillette proceeded at once, in compliance with the request of the Convention, to put the school in operation. The first term commenced on the 5th of January, 1852, under the sanction of the Bishop, and at the time of the meeting of the Convention in May of that year, numbered ten boarding and thirty day pupils. By the exertions of the Rector, and with the aid of a few friends of this Diocesan School, the means were raised to put the buildings originally donated to the Institution into a state of comfortable repair—to enclose the ground (25 acres) in part—to set them out in trees and shrubbery—to erect a new school building, two stories high, with a basement fifty feet by forty—to purchase ten acres of land, including all between the buildings and the town line of Anderson, which have been added to the school grounds.

The Convention of 1852 approved of what had been done, and, encouraged by the success of their efforts, and looking forward to the permanence and extension of the school, resolved to apply to the Legislature for a charter, giving to the Institution collegiate powers, and asking for a donation of the public lands. The Convention also renewed the instructions and request before given to the Rev. Mr. Gillette, to collect the means and erect such additional buildings, and supply such apparatus as he might deem necessary for the present, or to meet the increasing wants of the school.

The Legislature, at its last hurried special session of a few days in January last, passed the act to incorporate St. Paul's College, at Anderson, as asked by the Convention; though, in consequence of a want of time (as is believed) to consider the subject in full, the donation of land was not made. It is hoped, however, that this omission will be supplied at the approaching regular session. The charter, in other respects, is ample in its provisions. It places the Institution under the perpetual control of the Bishop for the time being, and the Annual Convention of the Diocese, the Bishop being ex-officio President of the Board of Trustees, and, until another shall be appointed with his approbation, also of the Faculty. To the seven trustees named in the act, four more were elected under its provisions by the Convention of the Diocese. These Trustees met in May last, and having, as authorized and instructed by the Convention, accepted the charter, proceeded to organize and to discharge such other duties as the state of the Institution seemed to require. The existing Diocesan School, which, under the charge and control of the Rector and three assistants, had now increased to seventy pupils, was organized and declared to be the primary department of St. Paul's College. The Rev. Charles Gillette was appointed a Professor in the College, (the Bishop being ex-officio President of the Faculty,) and empowered to arrange and organize a collegiate class or classes as the emergency might require, until further action by the Board.

The Trustees also at this meeting appointed the undersigned a committee to address the friends of the Church and of Education, in behalf of this infant institution, and to solicit their aid in perfecting its establishment. In the discharge of this duty they have deemed the foregoing sketch of the history of the enterprise appropriate, and respectfully ask your attention to the same, and to the few following remarks in further explanation of the great objects the Convention has in view.

The Convention, we suppose, did not expect us to urge upon you the importance of our holy religion and of Christian education, or of the superiority of *true* over *false* systems in the training of youth.

We shall better fulfil their wishes by calling your attention to the present situation of Texas, peculiar in some respects, and to the necessity of doing something which shall cause her intellectual and religious advancement to keep pace with the rapid progress she is making in her physical and political condition.

The members and friends of our Church are as yet comparatively few in this country, though their number is increasing every year. It is but a little while since the sound of our glorious liturgy was first heard in this moral wilderness, interrupting the jargon of an ignorant, pagan, and superstitious worship. Texas is new in the great confederacy of States, and is yet a land of pioneers; and pioneers have not usually the means of building up churches or colleges. In this state of things we turn, as did the founders of Yale, and Harvard, and Dartmouth, to those who are able and willing, and who sympathize with us, and ask their friendly assistance.

We wish to build up an institution here which may rank with any in the United States. The beginning has been made. We believe we have done what we could under the circumstances. We have the college fairly started and in operation. Without indebtedness, except a small amount which has been assumed by individuals, the Diocese of Texas owns a beautiful, elevated, and undulating college site, embracing thirty-five acres, adjoining the flourishing village of Anderson, in Grimes county, in the midst of a healthy and beautiful country, on which are now five buildings, frail and temporary to be sure, but sufficient for the present to accommodate the Professor and his family, with his assistants, and thirty pupils as boarders, and recitation rooms for one hundred pupils. Also, a tract of woodland, of one hundred and thirty acres for the purpose of fuel.

We have now a charter with collegiate powers, and still *hope* for some efficient aid from the State in land and money. Thus it will be seen that we have not called "upon Hercules" for help without first putting our own shoulder to the wheel.

What is now most wanting to carry the enterprise into full and successful operation, is substantial and permanent college buildings, a library, and a philosophical apparatus. The cost of all these upon the plan proposed, it is estimated, will not be less than $80,000.

If we can have assurance of this amount being contributed, so as to be available in from one to five years, the work of erecting the buildings will be immediately commenced and faithfully prosecuted, and contributors may confidently rely upon their benefactions being so applied, that they will not in any event be lost to the Church. The building being erected, the institution, it is believed, will be sustained.

Are there none of our more favored brethren in other States and dioceses who can and will aid us in the good work? May there not be numbers who will gladly give of the abundance wherewith God hath blessed them? A few thousand dollars given now, would place the institution in a commanding position, and make it a blessing to future generations.

To incur a debt, is, in our view, wholly out of the question. Improvements can and will be made, *only* so fast as the means shall be in hand or secured. Economy and the strictest simplicity have been and will be observed in all the arrangements, and hence very modest contributions may be of material service. As it was said in a former address:—"We consider the establishment of this institution as the harbinger of great good both to the Church and the cause of Christian education in this new and interesting, and rapidly growing country, and as holding out the most reliable promise of an adequate supply, in the future, of qualified laborers in this part of the vineyard of the Lord. And we most earnestly commend the subject to the serious consideration of all, in every place, who love our Lord Jesus Christ in sincerity.

"The school will, with the blessing of God, go on without foreign aid, though it must be confessed in an humble, perhaps halting and crippled condition. But with the help which we trust we may confidently hope for, from the older and better established portions of the Church, it cannot fail, under the Divine favor, to flourish and prosper until it shall become what we ardently desire it to be, a perpetual well-spring of true knowledge and wisdom in the land, and a prolific nursery of the Church."

Texas, in the order of Providence, is the south-western ... "faith once delivered to the saints."

The country is fast filling up with a population, which is somewhat heterogeneous it is true, but will soon be counted by millions. The State of Texas must and will have schools of some sort or other. Upon the character of these will depend in a great degree her future character and her future faith. She is destined, too, to exert a mighty influence for good or evil upon the nomadic tribes within her borders, and upon her neighbors on the other side of the Rio Grande—the victims of a gross superstition or of primeval ignorance. Gigantic efforts are being made by the propagandists of a system at war, as we believe, with the best interests of true religion and of mankind, to maintain and increase the power they now exercise over these barbarous and semi-civilized races. Will not our friends "come up to the help of the Lord against the mighty" in the great battle which must soon be, which indeed is now being fought?

St. Paul's College, named after the great Apostle to the Gentiles, stands, or will stand, upon a lofty eminence in Western Texas, only a few miles from the river Brazos. To those standing there, the sun rises bright and glorious over a region of enlightened civilization, and mingles the effulgence of his beams with those of liberty and law, of science and of pure religion, but sets behind a dark cloud of mingled barbarism, ignorance and superstition.

Place the necessary means at the disposal of this new infant institution, and we hope from this same eminence to penetrate that cloud with the electric rays of science and of truth, and sending forth therefrom the messengers of grace, and mercy, and divine light, to scatter and dissolve it.

G. W. Freeman, }
Charles Gillette, } Committee of the Board.
Anson Jones, }

Anderson, Grimes county, June, 1853.

Board of Trustees of St. Paul's College.—The Right Rev. G. W. Freeman, D.D., *ex-officio*, President; the Hon. P. W. Gray, the Hon. Anson Jones, the Hon. G. W. Bryan, the Hon. D. C. Dickson, Gen. E. B. Nichols, Dr. S. G. Haynie, the Rev. C. Gillette, Col. James Reily, Col. A. M. M. Upshaw, Henry Fanthorpe, Esq.

COMMUNICATIONS.

For The Churchman.

THE "COMMERCIAL ADVERTISER" AND THE STANDARD EDITION OF THE BIBLE AFTER KING JAMES' VERSION.

Rev. and Dear Mr. Editor: The blunders of the conductors of the secular press, when they attempt to meddle with the affairs of the Church, sometimes arouse the indignation of its members, at others excite their mirth. That respectable paper, the *Commercial Advertiser* of this city, affords a notable instance of misapprehension in its editorial of Friday, October 21st last, when commenting (we give the very words of the article) on *"a report offered in the Triennial Convention of the P. E. Church in favor of the publication of an amended edition of the Holy Scriptures as the standard version of that religious denominaiton."* The writer then continues: "We can but regret that such a report ever emanated from a Committee of such a body, especially in the present day, when *other attempts are boldly made to alter that standard translation*, and to substitute for it one to be prepared by unknown translators and critics." (The italics here and elsewhere are our own.)

Now here we have a remarkable instance of tumid declamation arising out of groundless charges. The Committee of the House of Clerical and Lay Deputies were not appointed to prepare a *new version*, but a *standard edition* of King James' version, and the able and learned speech of the Rev. Dr. Mason of Maryland, its chairman, showed very conclusively the need of such a work. The report recommended that an English edition prepared with great care should be adopted as such standard, until an American edition could be published after due collation and revision with the first and authoritative edition—that of 1611. What there was to regret in such a report we are unable to perceive, or how it sanctions any comparison between this action and that of "attempts to *alter* that standard translation." It can only be accounted for on the supposition that the editors of the *Commercial* do not know the difference between the terms "edition" on the one hand, and "version" and "translation" on the other, and suppose them to be synonymous.

We are confirmed in this view by the wisdom of the following argument. "If the P. E. denomination . . selects one version as its *standard* or *text book*, the other denominations, numerically far greater than [it], may have at least an equal right, and are just as competent to select another *version* as *their text book*,—Methodists, Baptists, Presbyterians, each having their standard translation, to the annihilation of that of evangelical denominations on the Bible platform, which has been the glory and bulwark of Protestantism. It *matters little* that the movers in this matter in the P. E. Convention do not seek to substitute a *new translation* for that now in use, but *one that bears the Oxford imprint. The principle (sic) is the same, and the effect equally injurious.* They proposed to dethrone—virtually to condemn and repudiate—*the present version*,—and to substitute another; one too that the Christian churches so far have refused to recognize, since it has been long published, and yet remained without any practical endorsement of it as a superior work." The wise men then go on to assert that had "the Convention adopted the report of their Committee, they would have *practically denied the integrity of the present version*"; they would "pronounce King James' *version incorrect*," and "open the door to every innovation thereupon which the spirit of the age may suggest or promote." And they maintain that the movement of some of the Baptists "is similar in principle," who have formed themselves into a society "for the purpose of printing and circulating a new translation of the Bible adapted to their peculiar doctrinal tenets."

Now let us examine a little the argumentation employed, after the facts have been more distinctly stated. The Committee, having bestowed much pains and care in the duty of ascertaining what *English reprint approaches nearest to the first edition of King James' version* printed A. D. 1611, come to the conclusion that the *medium quarto* stereotyped at Oxford is the most correct extant, and may safely be recommended as the standard. The Committee were informed by the *British and Foreign Bible Society* that it is recognized by them as such; and the Most Reverend the Archbishop of Canterbury writes that the Secretary of the Society for Promoting Christian Knowledge states that "the text of all the Oxford Bibles is now the same, and in conformity with the edition of 1611, which is and has been for many years adopted for the standard text."

Such is the report which calls for the *regrets* of these sapient editors. To adopt an edition which the Society for Promoting Christian Knowledge considers to be in close conformity with the edition of 1611, is "to condemn and repudiate" the *version* of which that was the first *edition!* The British and Foreign Bible Society recognize the *medium quarto* as their standard, which of course shows that it "has been long published and yet remained without any *practical* endorsement of it as a *superior work*"; while on the other hand "other denominations" have now a right "to adopt another *version*" as their "*standard translation*" "to the annihilation of that of evangelical denominations on the Bible platform." What a terrible blow has been inflicted by that very Society, which many good people think is doing a mighty work in the distribution of the pure Word of God in the English tongue. And as by the adoption of this edition by the Convention "much would have been done to unsettle the popular mind in relation to the general accuracy of the present version, without exciting any compensating confidence in the one proposed as a substitute," of course these evil results must have already flowed from the recognition of it by the great Bible Society above mentioned. These conclusions appear to us strictly logical on the principles of the paper we have quoted.

Another thought may by this time occur to the mind, that the editors did not know anything about the contents of the report, and were writing at random. This idea will probably be confirmed by some extracts from a short editorial which appeared on the following Monday:

"We perceive, by the report, &c.—it was *asserted* in the Convention on Saturday that no proposition for an *amended version* of the Bible was before that body, but only to select that edition of King James' version which was most free from typographical errors. At this we heartily rejoice." It thus appears that they really did not know any thing of the report they pretended to criticise, and now "heartily rejoice" over their folly in presuming to meddle with things beyond their ken. After some slight floundering they continue, "Nevertheless we look with apprehension upon any movement calculated to throw discredit upon the *present edition of King James' version*; and it is very obvious from the length and tenor of the discussion in the Convention, that members of that body entertain similar apprehensions."

This is really rich. What *edition* do they mean? That of 1611?—why, it is established as the standard to which all ought to conform, with the exception of errors manifestly typographical, which confessedly exist. For "*edition*" are we to read "*editions*", and say that to suspect *any edition* of material error is unlawful,—that whatever purports to be a copy of the version of 1611 is to be taken as such without enquiry, for fear of unsettling men's minds? We may cite the testimony of the Rev. Dr. Andrews of Virginia, who stated that a careful revision of various editions by a Committee of the American Bible Society showed errors in all, and that not even the *Oxford medium quarto* was immaculate. What then do these editors mean? in good sooth we know not. We are only *examining* their statements; we are not bound to make them sensible or consistent; nor would it be an easy task. It may be proper to observe, that the *length of the debate* arose not from the fear of casting discredit on present editions by adopting a standard, but simply on the propriety of adopting *the standard recommended by the Committee*—an edition with which but a small number in the House were acquainted. It was therefore determined to appoint a very competent Committee of five clergymen to prepare a standard for the American Church, to conform strictly to the English version set forth in the edition of 1611, and to be as free as human care will allow from typographical imperfection and error. We heard only one objection to this, which came from a lay gentleman from Virginia, and which we here note for the amusement of our readers. He contended the proposed standard was unnecessary, because it must either be like the standard edition of the American Bible Society, or it must not; if it be like, then it is unnecessary; ... the Church would set up herself as superior to that great *congeries* of members of different evangelical denominations! If the deputy will carefully study the XXth Article, wherein The Church is declared to be the *witness and keeper* of Holy Writ, I trust his scruples will be removed.

I do not know, Mr. Editor, whether the gentlemen whose lucubrations I have been considering belong to the Church on whose proceedings they have been commenting;—if they do not, which I think very probable, it cannot be expected that they should be correct when they attempt to interfere in her concerns; but modesty and good sense might suggest the propriety of letting her Bishops, clergy, and laity manage their own business.

W. N.

For The Churchman.

Rev. and Dear Sir: On Thursday the 27th ult. the cornerstone of Grace church, Port Jervis, Orange county, N. Y., was laid by the Rev. Dr. Brown, Rector of St. George's church, Newburgh, (in the absence of the Bishop) assisted by and at the desire of the rector, the Rev. John Grigg. In consequence of the inclemency of the weather, which prevented so large a concourse as was desirous of being present from attending, the Rev. Dr. Brown declined delivering an address, for the omission of which the rector apologized, and briefly stated the interesting object which had convened the assemblage, and the divine duties and benefits growing out of the performance of the transactions of the day. The edifice and rectory are to be built of Roman cemented brick, in the pure Gothic style, with stained windows and a lofty spire—dimensions about 50 by 20—both connected by a tasteful corridor; church to seat 550, containing an organ loft, &c.; and all to be located on more than an acre of highly cultivated land, and to be finished about the coming summer. The box of the cornerstone contained various coins, a Bible and Prayer Book, a N. Y. *Churchman* and *Church Journal*, with a copy of the proceedings of the day, and names of the particular persons present and rectors uniting in the duties. The following appropriate hymn was sung by the choir of Grace church, accompanied by the Delaware Cornet Band of Port Jervis. Music by Prof. Gustavus A. Raw. Words by the rector.

Cornerstone—from quarry broken—
Eldest of creation's mine—
Sent to Zion as a token
Of her parent source divine.

Cornerstone—the bond of union,
For these Bethel courts we raise;
Emblem of that fond communion,
Felt in grateful anthem praise!

Cornerstone—the *firm foundation*—
Joint support of Israel's walls—
Like thy deathless gates, Salvation!
Where no fear or foe appals!

Cornerstone—from earth's bed taken—
Kin to mountain rocks on high—
Typing Jesus Heaven forsaking,
Wedding dust and misery.

Cornerstone—to all earth pointing—
Shadowing peace for every clime—
Herald of that love's anointing,
Felt within thy courts through time!

Cornerstone—to native, stranger,
Ever an asylum be!
When restor'd from sin and danger,
May their songs first rise from thee!

Cornerstone—till earth and ocean
Mingle with time's judgments dark—
Be thy flocks' shrine of devotion!
Be the worldling's welcome ark!

DOXOLOGY.

Cornerstone—in endless glory,
May thy temple's pæans rise,—
Father—Spirit—Son—*adore Thee
All above—beneath the skies!*

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. IV.

Second.—Apparent inconsistencies in the sacred narrative. In attempting to correct the holy Scriptures in the matter of the supposed errors in the different accounts of St. Paul's visits to Jerusalem, different theorists have been so much absorbed in fighting the battle of the *second* visit, that the *first* has been left to take care of itself; and thus the six verses of the ninth chapter of the Acts of the Apostles (26—31), and the first chapter of the Epistle to the Galatians, are made to cover the same ground, and are thereby abandoned to an indefensible position, exposed to the merciless onslaught of the infidel.

No candid ordinary reader can, however, refer the two descriptions to the same event. And here lies the great and simple secret, which adjusts the different narratives, verifies the chronology, indentifies the visits to Jerusalem, and vindicates the integrity of the holy Scriptures.

The first visit of St. Paul to Jerusalem was made three years after his conversion. He "went up to see Peter, and abode with him fifteen days"—he saw no other Apostle "save James, the Lord's brother"—he went from thence "into the regions of Syria and Cilicia"—and "was unknown by face unto the churches of Judea." Such is St. Paul's account in the first chapter of the Epistle to the Galatians. Now we turn to St. Luke's account. We read (Acts ix. 26) that "he essayed to join himself to the disciples"—not to the Apostles or elders; "but they were all afraid of him, and believed not that he was a disciple." So far the accounts agree, but in the next verse we read, "But Barnabas took him, and brought him to the Apostles"—how then could he have seen only two of the Apostles?—"and declared unto them how he had seen the Lord in the way," &c. This sounds very suspicious, to say the least, but in the next verse the incongruity becomes distressing—"and he was with them coming in and going out at Jerusalem." How happens it then that he saw only two Apostles? The incongruity grows worse and worse, and in the next verse assumes a decided inconsistency—"And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him." How happens it then that they did not know him by face? Especially when we are told that the *brethren* brought him down to Cesarea, and sent him forth to Tarsus. Thus these two accounts, if referred, as usual, to the same visit, present as great a difficulty as occurs in any of the hypotheses which have been constructed concerning visit No. 2, but if allowed to clear themselves by a simple and judicious distribution, they will not only become crystalized, but will immediately precipitate most of the obscurities which have deformed the whole current of kindred events. As we know, therefore, that the interval of time between verses 25 and 26 was three years, so we may infer that the interval between verses 26 and 27 was fourteen years, as St. Paul declares it to have been. For the two verses refer to two visits, and can never be forced to identify visit No. 1. (See Gal. i. and ii.)

Standing on sure ground as far as we have gone, our next step brings us into the "fore-front of the hottest battle"—visit No 2.

St. Luke says, "But Barnabas took him and brought him to the Apostles"—and so says St. Paul, "fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also" (Acts ix. 27—Gal. ii. 1). Our Rev. Authors (page 244) agree that the first impression left by Gal. ii. 1, is, that it was the second visit, but they truly remark, that, in the sequel, the circumstances detailed by St. Paul are irreconcilable with that construction. Here they approach into immediate proximity with the second great and simple secret, which harmonizes with the first one and resolves all remaining inconsistencies respecting the visits to Jerusalem. The only reason why they did not discover this secret, is found in their chronological argument (on page 245). "Again," say they, "*visit* (2) could not have been so long as fourteen years after *visit* (1.)" But St. Paul expressly said it *was* "fourteen years after." And why could not the fourteen years have intervened in the opinion of our Rev. Authors? Simply because "Aretas was not in possession of Damascus till about 37."

The secret is this—Galatians ii. 1, describes the second visit, and Galatians ii. 2, &c., describe the third visit. And we have a perfect correspondence.

When St. Paul wrote the Epistle to the Galatians, he had made three visits to Jerusalem, all of which he mentions to them. First, He went up to see Peter—and Second, He went up fourteen years after, and Third, He went up by Revelation.

Now as I have been taking some liberties with the chronology of my neighbors, let us see how the scheme I have suggested will bear the test of figures and numbers. I concede the points that it must correspond exactly, and that I am not at liberty to start from any hypothetical basis. I am not to take for granted any point of time, as that in which Aretas was king, and, making that probable, reason from it as if it were certain. I will begin with a year upon which all writers concur as the point of intersection in sacred and profane histories—the year 44 of the regular æra.

The famine of Claudius occurred in that year, and induced the Christians of Syria to send aid to those of Jerusalem. This aid or relief was taken by the hands of Barnabas and Saul. It is possible that this relief might not have been carried to Jerusalem until a year subsequent, but the probability is so remote, and the year 44 is so usually agreed upon as the one in which the relief was administered—I will consider it 44. We therefore have *a visit* of St. Paul to Jerusalem in that year. Was it the first, second, or third visit?

If it was the first visit, his conversion must have taken place in A. D. 41, and his second visit must have been in A. D. 58, or fourteen years after the first.

Supposing it to have been the first visit, we are compelled to concede, that, previous to it, his three years should have been spent in Arabia or Damascus, whereas in fact, one of the three must have been spent, "assembling themselves with the Church" (Acts xi 26) at Antioch—also the visit must have been *to see Peter*, if it were the first; whereas in fact, the real object of the visit of A. D. 44, was not to see Peter, but to take relief unto the brethren. From the first visit, St. Paul returned to Antioch, unknown by face to the Churches in Judæa, whereas he returned from the visit of A. D. 44, having "fulfilled his ministry," and he must have been seen and known by face to the Churches to whom he took relief, especially as St. Mark went back with him, a young man well known as the son of Mary, to all the brethren. It could not then well have been the first visit.

Was the visit of A. D. 44, the second visit? If so, the first visit must have been in A. D. 31, and the conversion must have been A. D. 28. I can discover only one argument against this being the second visit, and that is that Titus accompanied St. Paul in the second visit, and he is not mentioned as one of the companions in Acts ix 27. But that argument constitutes no objection, because Titus is nowhere mentioned in the Acts of the Apostles. Further, we know that between his second and third visit, St. Paul made long journeys, and "abode long time" with the disciples on several occasions, and that his transactions must have occupied several years. If, therefore, we call the visit of A. D. 44, the third visit, we must set back the second to A. D. 40, at least, and that will carry back the first visit to A. D. 27, and the conversion to A. D. 24, or several years previous to the Crucifixion of our Lord. We are therefore compelled to conclude that St. Paul's second visit to Jerusalem was in the year 44.*

This conclusion resolves all the chronological events into harmony of time, in the same way that rightly dividing the two accounts in Holy Scripture resolves all their apparent discrepancies into harmony of place and circumstance.

Let us place now one prong of the dividers upon this fixed point, and the intervals established by St. Paul enable us to graduate the scale with unerring certainty, as far as they go. Thus, in looking backwards, we mark A. D. 31 for the first visit to Jerusalem, and A. D. 28, for the conversion. And here, it is gratifying to perceive, we come into contact and into precise concurrence with the late historiographer of the Church, whose calculations, proceeding in an opposite direction from those which I have offered, compelled him to the same conclusion. A corroboration unexpected, and so the more welcome.

In looking forwards also, we are not without ancillary support. In Acts xxii, St. Paul makes a speech to the Jews, describing his conversion, and afterward says: "And it came to pass, that when I was come† *again* to Jerusalem, even while I prayed in the temple, I was in a trance." Future visions were promised him at the time of his conversion, and this one in the Temple (at a time when his characteristic intrepidity would have urged him to address his countrymen, while the murder of St. James and the imprisonment of St. Peter, demonstrated the fatal consequences of such a step,) was of so remarkable a character and occurred at such an eventful period, that it seems to demand some special mention or reference in the Epistles. Such reference, to be available, however, should be identified by some specific interval or note of time. Now it happens that there is a general concurrence of opinion that the second Epistle to the Corinthians was written in the autumn of A. D. 57 or spring of A. D. 58. And in the twelfth chapter of that Epistle, St. Paul describes a vision which he had "about fourteen years ago." That was not fourteen years after his conversion, as supposed by our Rev. Authors, (on page 110) but about fourteen years prior to A. D. 58, or at the fixed point of A. D. 44.

Other correspondences will be developed. There are some verses in the ninth chapter of Acts which it is difficult to place so that no one can escape from consenting to their position; but if the series of verses from the 26th to the 31st inclusive be read as a summary account of St. Paul's four first visits to Jerusalem, the integrity of the holy Scriptures can be vindicated. If, on the contrary, they be read as a description of the first visit only, we must array St. Luke and St. Paul upon opposite sides of the line of veracity, and must regard their chronology as a confused dream.

* In the expressions "after three years," and "fourteen years after," the words *after* are not both the same preposition in the Greek version. Some may think, the diversity affects the computation, and that the first interval should be three whole years exclusively, or A. D. 28 to A. D. 32. And that for the next interval of fourteen years, we should begin with 32, calling it *one*, in which case fourteen years would take us to A. D. 45. See Conybeare and Howson, vol. ii, p. 561.

† Commonly considered his first visit, but in fact the second.

GREAT BRITAIN AND AMERICA.

Such was the title of the Sermon preached by the Ven. Archdeacon Sinclair, in St. Paul's chapel, New York, on Sunday, October 15th; of which sermon some notice was made in our columns three weeks ago. The discourse has been issued in becoming style by Stanford & Swords, and it is now before us. It is even better in the reading than it was in the hearing, though the Ven. Author's delivery is singularly faultless; so that our former remarks are more than borne out by a further acquaintance with the matter and style of the composition. Its literary and intellectual merits, though by no means its highest, are enough of themselves to make us wish that it might be universally read. On the score of taste and mental workmanship, it certainly exhibits a very edifying contrast to the general run of our sermons on this side the water; presenting a clear, compact, harmonious volume of thought, expressed with the utmost simplicity and directness, and without any of the overstrained, spasmodic, tumultuous emphasis and stress which forms the besetting sin of our American pulpit, and which springs, perhaps, from an ambition of immediate effectiveness, trying how much it can make a little matter tell. Altogether, indeed, it strikes us as a worthy pattern of intellectual sobriety and manhood; calm, earnest, and unaffected, strong without effort, and dignified without pretence; here and there putting on a face of chaste and modest beauty; and rising now and then, as from some native, inherent, and irrepressible saliency of life, into a subdued and mellow eloquence; but never betraying the slightest symptom of any aptness or inclination for the working of rhetorical and sentimental embroidery. We subjoin a few passages, as not unfitly illustrating what we mean, which must suffice for the present. Next week, we shall endeavor to present the latter half of the discourse in a body; so that our readers may see what food for thought and what arguments of hope an observant and intelligent foreigner is able to find in the book and volume of our country and our Church.

Among your physical advantages, I cannot as a traveller refrain from remarking, that not only is your territory large and fertile, and abounding in resources of every kind, but is justly celebrated throughout the world for scenes of surpassing beauty and grandeur. The charms of natural scenery are a source of innocent delight which the bounteous Author of our being has superadded to our other gratifications, and which, in the volume of his revealed Word, he frequently appeals to in proof of his beneficence. The wisest of mankind, speaking of the works of God, declares, *He hath made everything beautiful in his time.* Solomon is not satisfied with asserting that God hath made everything *good*—that is, useful, convenient, conducive to man's support and comfort—he insists, moreover, that God *hath made everything beautiful*—that is, fitted to awaken in us the emotions of taste and the pleasures of imagination. He has made our minds susceptible of those emotions, and has adapted certain scenes and objects to excite them. And, unquestionably, in the rivers, lakes, and valleys, the forests, mountains, and cataracts, of this favored land, there are scenes of loveliness and magnificence as captivating and as elevating as the world can boast. This is a source of pure intellectual enjoyment of which every mind, more or less, is capable, but which requires exercise and cultivation. The man is little to be envied who, never venturing from some dull insipid home, or from the lanes and alleys of a crowded city, has never felt his heart expanded by the glories of external nature.

The union of national security with internal freedom has not been often realized in the history of mankind. Free states, as well in ancient as in modern times, have almost invariably been small and feeble, and liable to sudden conquest or revolution. To combine a multitude of small free states into one lasting federative commonwealth, is a problem too arduous for ordinary statesmanship. When tribes or nations, sensible of their insecurity as separate communities, unite for mutual defence and safety under one government, the result is almost always despotism. The Grecian States were free, but they were unable to devise a practical federal constitution. Each little republic was in perpetual danger from its diminutive neighbors, and all dreaded the great monarchies around them. This constant feeling of insecurity was a dreadful, and yet inevitable, evil. Suddenly, and without notice, a Greek citizen might at any moment find his native town, with every object of his affection, in extremities of peril. A few days' march might bring an enemy before it. It might be captured and destroyed, his wife and children sold for slaves, and himself butchered in cold blood; or, by one of those instantaneous and constantly impending revolutions from oligarchy to tyranny, or from tyranny to democracy, to which these petty states were always subject, the helplessly free citizen might find himself, with all his family and friends, involved in exile, beggary and ruin. Hence arose the Stoic philosophy. That stern, unbending system, as the author of the "Wealth of Nations" has observed, was intended to prepare its disciples for those extremities of suffering to which every Greek at any moment was liable. As a merely moral theory, Stoicism certainly is magnificent. It is the noblest effort of unaided human reason. But whence arose the energy, the sincerity, the truthfulness, with which it teaches patience? Whence, but from the general insecurity of social existence? Whence, but from the fearful anticipation that the lesson would be wanted? And why did the Stoic defend suicide? It was, again, from the general insecurity; because national ruin, more or less imminent, was for ever before his eyes, and suicide might be his last and only refuge.

We find a modern example of this insecurity in the tribes of aborigines who have for ages wandered in savage freedom over the forests, hills and prairies of this vast continent. Each tribe is watchfully aware, that at any hour it may be suddenly assailed by some hostile insidious neighbor, and destroyed; and it is in stoical anticipation of that dreadful trial, that in early youth the Indian warrior learns the death-song, with which, amidst unutterable torments, he may defy his captors to do their worst.

Such, my brethren, is, we know, the ordinary condition of our rapacious, irritable, and revengeful race; either we seek to live secure under the sword and shield of some powerful master to whom we have resigned our freedom, or we retain our freedom at the cost of our security, and through *fear of death* are *all our lifetime* miserably *subject to bondage.*

Among the social privileges and comforts for which you owe gratitude to God, I have also to mention the absence of extreme poverty among you. To no country, at any period of its history, have the declarations of the inspired volume, that *the poor shall never cease out of the land, and that ye have the poor always with you*, been less applicable than to yours. In your rapidly advancing community labor is in incessant demand; wages are high; the necessaries and even comforts of life easily attainable by every industrious citizen. Nations, which have boasted of great achievements in arts and arms, and to neighboring states have made a fair show without, have often harbored actual wretchedness within. A few have enjoyed luxury; but the body of the people have pined in want and penury, with scanty food, squalid raiment, and unwholesome dwellings. The more you study history, the more you will be sensible how much you owe in this respect to the especial bounty of God. You will see how peculiar, how extraordinary, how unexampled, is your exemption from indigence. Notwithstanding the attractions presented on every side by the magnificent aspect of nature in this new world, nothing more delights the thoughtful stranger, than to trace the evidences of physical comfort and social happiness in the millions who inhabit it.

Besides the general profession of Christianity common to nearly all, there is a further step in spiritual advancement which the great majority of your people have taken, namely, the acknowledgment that the Canon of the Old and New Testaments, or, in one word, the Bible, contains all things necessary to salvation, and this great majority receive with uniform reverence one and the same authorized translation—a translation unrivalled in respect of accuracy, simplicity, and force. You, my brethren,—I rejoice to say it,—occupy a far higher position in the scale of spiritual privilege. You not only accept the Scripture, but accept the ancient creeds of Christendom as faithful exponents of Scripture truth, and you are thus effectually preserved from being *tossed to and fro and carried about by every wind of doctrine.* And, further, as a guide to devotion, you have a Book of Common Prayer and Administration of the Sacraments drawn from the pure well-spring of primitive Christianity, adapted with consummate judgment to modern times and your own usages, and in itself so comprehensive, so unaffected, and so earnest, as to rivet the attention, interest the sympathies, and satisfy the requirements of every pious mind. And lastly, you have the advantage of an Apostolic ministry in its threefold orders of Bishop, Priest, and Deacon. Not only are your ministers duly called and authorized, but endowed also with the requisite qualifications for their sacred function.

Within the memory of man your Church had not a single Bishop, and only a few Presbyters. It had incurred great disasters, involving nearly its extinction, and had suffered reproach and obloquy for its adherence to the mother country. Now it has become strong in the affections of the nation. It is known to be as patriotic, as republican, and as thoroughly American, as any other religious body throughout the States. Its principles and formularies are found to be as well adapted to all forms of government as Christianity itself. Its Episcopate has, within less than eighty years, increased to the number of thirty, and its Presbyters to eighteen hundred. The order and self-devotion, also, with which laity as well as clergy have come forward, amidst great discouragements and difficulties, not only to supply the urgent wants of your native population, but to provide also for the vast multitude of foreigners constantly landed upon your shores, seem to open a cheering prospect into futurity. The beneficial influence of the churches, schools, and colleges you have established, must, from year to year, be apparent both at home and abroad; and I cannot but regard, with unspeakable gratification, the extent to which Providence is employing, and seems preparing to employ, this Protestant Episcopal Church in disseminating sound Christian principles and morals, not only throughout your own great Republic, but throughout the vast continent and the world at large.

Awful Tragedy.—The Louisville *Times* of the 4th inst. gives the following account of a murder that had just been perpetrated in that city. The affair is marked with such unmitigable and inexpressible cowardice and ferocity, it presents such an abstract and sum-total of whatsoever is most savage and fiendish and execrable in human depravity, that we shall offer no apology for departing from our rule and custom so far as to give it a place in our columns. If the justice of the Kentuckians can suffer such brutal and bloody poltroons to go unhanged, the Lord help them, and keep all others from being like them! Of course it will be seen that the first half of the subjoined account is in substance a report of the judicial proceedings had in the case:

A number of witnesses were examined, the substance of whose evidence was, that Mr. Matthew F. Ward, Robert Ward, and William Ward, a younger brother, in relation to whom the unfortunate occurrence took place, went to the school house of Mr. B. on Wednesday morning, about 10 o'clock, and, on arriving there, Matthew inquired for Mr. B. Mr. B. was called, and politely saluted Mr. Ward. Matthew W. then said to Mr. B., "I have a matter to settle with you," and asked him, "which was worse—for one boy to have chestnuts, or a low, pusillanimous boy to beg them?" Mr. B. then, it appeared, invited Mr. Matthew Ward into an inner room, to explain the matter to him, but refused doing so in the presence of the boys. Mr. Ward refused to go in, and said "that was the place to settle it." Ward then made a motion with his arm, and pushed him back, as if to prevent his committing any act. Almost simultaneously with this the shot was fired, and Mr. B. fell, crying out, "I'm dead! I'm dead!" Ward then left the school house. It appeared also from the evidence that, immediately on the firing of the pistol by Matthew Ward, Robert J. Ward, Jr., his brother, ran about the room brandishing a bowie-knife. The pupils of Mr. B. all fled through the windows, doors, &c.

Several medical gentlemen were examined, who fully proved that Mr. B. came by his death in consequence of a wound inflicted by a pistol shot; the ball entering the cavity of the left breast, and taking an upward direction. Mr. B. died 29 minutes past 1 o'clock yesterday morning.

The circumstances that led Mr. Matthew F. Ward to the committal of the act were: William Ward, his brother, a young lad about 14 or 15 years of age, had, the day before, some difference with another boy in the school about chestnuts, and Mr. Butler chastised the other boy. This boy complained, and said young Ward ought to be chastised as well as he. Mr. B. immediately made some inquiries and found young Ward had told him a lie about the chestnuts; in consequence of which Mr. B. took him out also, and gave him seven or eight lashes with a strap. Young William Ward immediately left the school, and the winding up of the affair is the lamentable and unfortunate occurrence which we now report.

Messrs. E. P. Pope, Speed, and Caldwell, counsel for the prisoners, after the closing of the evidence, retired into the Clerk's room, and continued there for some minutes, when they returned, and stated that they did not wish any postponement of the case, as they, before the trial, asked for; but that his Honor would give the judgment from the evidence as it then stood.

Mr. Lancaster, City Attorney, then called on the Court to return judgment of murder in the first degree against Matthew F. Ward and Robert J. Ward, Jr.

His Honor, after having carefully perused the statutes in the case, immediately said: "Let those two persons be recommitted to jail to answer the charge of murder on the first day of the next term of the Jefferson Circuit Court."

William H. G. Butler was a native of Indiana, and was twenty-eight years old at the time of his death. He was educated at Hanover College, where he graduated with distinguished honor. He was one of the best educated men in the Western country, and one of the best and most successful teachers. After graduating he removed to this city, where he was for a period of eighteen months a private tutor in the family of Robert J. Ward, Esq., the father of Matthew F. Ward. He subsequently traveled in Europe, and three years ago was a delegate from the American Peace Society to the World's Peace Convention at Frankfort-on-the-Maine. After his return, and since he established the Louisville High School in association with Professor Sturgus, he was again offered the situation of private tutor in Mr. Ward's family, and a liberal salary was proposed as an inducement for him to accept the place. The desire to be more widely useful, however, had caused him to undertake the establishment of a first class school here, for boys, and the same desire now induced him to decline the offer made by Mr. Ward in a spirit of generosity and from warm personal regard. Mr. Butler married soon after his return from Europe, and has left a widow with a child some seven months old. He died on Thursday morning about 1 o'clock.

A truer friend, a purer man, a better practical Christian, a more unobtrusive spirit, a more law-abiding citizen, it has not been our lot to know. He was, indeed, the soul of truth, honor, integrity, and real manliness. Profession and practice were *one* with him. In all good works, that came within the sphere of his usefulness, to resolve and to do were the same. He combined, in an unusual degree, the simplicity and truthfulness of childhood with the wisdom and caution of mature life. As member of the American Peace Society, he was opposed to war; a sincere and earnest Christian, he was void of guile; a lover of the truth in all things, he could make no terms with falsehood in any guise; an amiable, modest, accomplished, and useful man, he had no enemies, and troops of friends.

But he has gone from among us, in the prime of life—struck down in a moment, with the bloom of his many virtues mantling upon him—making another victim, in Kentucky, to that spirit, reckless of blood—defying men and scorning God—which the administration of *justice* here, has rather fostered than checked.

THE CHURCHMAN.

NEW YORK, NOVEMBER 12, 1853.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

CHURCH HISTORICAL SOCIETY.

In another column will be found an interesting report from the Executive Committee of the Church Historical Society, which was intended for our issue of last week, but did not reach us in season. The name of the Rev. Dr. Hawks, through whom, as chairman of the committee, the report comes to the public, will be deemed a sufficient guaranty that it is both able in itself and useful in its purposes. The Society is well-deserving of support, and one which all churchmen are or ought to be interested in having supported, as combining the several claims of religion and of letters, which, though too often seen in a state of divorcement, and sometimes of mutual hostility, naturally belong together, each being in some sort the complement of the other. Though there can certainly be little use in undertaking to force on an intellectual growth and development in the Church before the proper time, yet all must admit that a high, broad, and generous literature is among the chosen auxiliaries of an intelligent and well-ordered piety; that its spirit enters largely, and by natural affinity, into the life of that worship which is our "reasonable service"; and that it is a department of work in which the Church must not suffer herself to be outdone. Assuredly, if the Church would have men think with her, she must give them thought in higher and better forms than are elsewhere to be found; if she would have men take to her, live with her, and be taught by her, she must be foremost in all things that dig-

nify and adorn humanity; must show, by the transpirations of her own life, and the fruits of her own producing, that whatsoever serves to entertain and elevate the faculties of the mind, to clothe our frailty with the strengths of manly thought and with the graces of liberal culture, has its best nourishment and sustenance in the soil of Christianity. And in regard to the growth and extension of the Church, we may fitly be reminded of the lines,—

> "For nature, crescent, does not grow alone
> In thews and bulk; but, as this temple waxes,
> The inward service of the mind and soul
> Grows wide withal."

Nor is all this more true, than it is certain that the intellectual capabilities of the Church in this country are yet comparatively in an undeveloped state. She has not attained to anything like ripeness or fulness of mental exfoliation; indeed, she has hardly passed the seed-time of that growth and flowerage of art and literature, the beauty and fragrance whereof are to win and draw men to the taste and relish of her living waters, and gather them around her preparations of everlasting refreshment. This freedom from any signs of precocity is by no means inauspicious: on the contrary, it is itself an argument of promise. For the highest-built and solidest manhood is generally that which comes on slowly and imperceptibly, through the natural term of childhood, growing a long time inwardly, before it begins to grow much outwardly: the tree will produce all the more and better, which first strikes its roots downwards, before it proceeds to bear fruit upwards. And it is one of the infirmities of Sectarianism, that it spends in premature efflorescence that life and vigor which ought to be reserved for inward compacting and consolidation; thus seeming to outstrip the Church because its nature is rather to seem than to be. And it is very remarkable that, with but one or two exceptions at the most, there is no really great English author, none, we mean, of the first class, whose mind was not formed, and tempered, and replenished in the bosom of the Church. It was from her breasts even that MILTON sucked in his vast treasures of intellectual life and power; his better mind was all steeped in the melodies of her breathing; and when he is in the highest exercise of his genius, when he soars nearest to the fountain-head of glory, with his singing robes about him, then it is that his voice sounds most of her tuning, and speaks loudest of her teaching; and all who have any considerable acquaintance with MILTON the Poet and MILTON the Puritan, must see that in the former character he could never have been anything like what he was, but for the benefit of her discipline and furnishing. Her hand it was that harmonized, put in tune, and taught how to discourse with such deep and varied eloquence, the great, rich, many-voiced organ, the rudiments of which had been prepared in the highest cabinet of nature. For as religion is essentially the life and soul of human culture; as it is her prerogative to give shape, feature, and expression to the whole moral and intellectual man; so a round, symmetrical, harmonious development of mind has its proper cherishing and home where all the elements of religion are held in the symmetry and proportion and equilibrium of Catholic truth. For the prime law of intellectual excellence is, that the largest amount of matter be contained in the smallest space; that there be as much of substance with as little of surface, as possible; and this of course is in the catholic form of a perfect sphere. And therefore it is that so little roundness of mental development is to be found out of the Church. The one element on which a sect is formed naturally runs and bulges the mind of its adherent into a corresponding protuberance. And in case of any apparent greatness produced in Sectarianism, the appearance is commonly found at last to result from some misshapement and disproportion, such as can hardly choose but fall away and perish sooner or later, from a want of due equipoise and composition of the elements. For example, the strong, stern, logical structure of Calvinism, which is but a great rack of bones from which all the clothing of flesh and blood, all the breathing beauty, and poetry, and organized eloquence of the living form, have been stripped away, has its natural product in some such huge onesided intellectuality as that of JONATHAN EDWARDS; a man whose very greatness is of such a kind as men are willing to acknowledge only on condition that they be excused from knowing him or having anything to do with him.

We beg the reader's pardon, though, for this queer episode. Why our thoughts shot off into such a tangent, is more than we can tell. To come back to the point whence we have strayed, the Society in question may perhaps be regarded as the germination and first putting forth of the Church's inherent productive mental efficacy. And surely all who rightly understand the sources and methods of practical wisdom will agree with us, that the field of history is the best of all places for such a beginning to be made in. Copious and well-authenticated historical materials are our first need; and out of these the creative and reflective mind of the Church will in due time gather, and assimilate, and build itself a body, such as will live and move, be fruitful and multiply in this world where the mysterious web of our life is woven, and where our characters for time and eternity have to be formed. Certain it is, that the Church's future, if she have any, will be born of her past. And perhaps our best corrective or preventive of unproductive speculation, of "science falsely so called," and of the "vain philosophy" which spoils, is to come by contemplating and studying the Church as she has been and is in operation, rather than in any such ideas and theories as the mind can spin out of itself. And it scarce need be said that the tendency of our time is, for men to spend a great excess of intellectual agitation, without any adequate supply of matter; we talk on forever, and when all is done nobody can tell what we have been talking about. Of course this is not the order and method whereby the Church is to arrive at any solid and substantial literary outgrowth. For the knowledge that our daily life and duties are mainly concerned about, is complicated with the circumstances and specialities of historical development; is conversant at every step with the form and working of actual things: and knowledge always ceases to be living and operative and fruitful, in proportion as it withdraws from the complexity of historical matter into the atmosphere of generalities and abstractions,—an atmosphere where the numberless vermicular questions of theological system-making are evermore engendered in the carcass of a defunct knowledge. Nor does this course that we are urging lead to anything like an empirical or mere matter-of-fact literature: on the contrary it is most of all protected against any such result, in that the growth contemplated is rooted there where many principles and purposes meet and coalesce in the complexity and harmony of vital generative truth, and of vigorous procreative thought.

In conclusion, we take pleasure in referring to a volume issued by the Society aforesaid, in pursuance of its original aim. The volume is a well-printed octavo of 365 pages, entitled "The Frontier Missionary: A Memoir of the Life of the Rev. JACOB BAILEY, A.M.;" written and compiled by the Rev. WILLIAM S. BARTLETT, Rector of St. Luke's church, Chelsea, Mass., and prefaced by the Rt. Rev. the Bishop of MAINE. The book supplies a liberal fund of historical matter, both entertaining and useful, brought from Colonial and Revolutionary times, and hardly less interesting in a national than in an ecclesiastical point of view. The style, too, as far as we have had time to read, is easy, pleasant, and well suited to the matter; and the autobiographical parts are replete with an humor which, as would seem, no pressure of external hardships could keep down. While saying this, we must be allowed to regret that the excellent author should have contributed to keep up the vile custom, as we cannot but regard it, of leaving out the definite article before such titles as Rev. and Hon. The using of such titles without the proper handle, *the*, may be American, but is not, in our judgment, good English.

There is a book upon our table to which we desire to call the attention of our readers, as much for their own sake as for the publisher's. In our estimation, at least, the purchase of the volume will more benefit the buyer than the seller. It is entitled, "A complete analysis of the Holy Bible, containing the whole of the Old and New Testament, collected and arranged systematically in thirty books—based on the work of the learned TALBOT."

These thirty books embrace two hundred and eighty-five chapters, which are subdivided into 4144 sections. The subject of each book is explained by its title, under which are brought together under its appropriate subdivisions, all the texts of Holy Scripture that bear upon the general subject; e. g., under the general caption "Deity"—the title of the V. Book—are nine chapters, headed respectively, 'Natural', 'Moral', 'Negative', 'Miscellaneous', attributes of GOD, 'the Offices of GOD', 'Names and Similes', 'Metaphors of GOD', 'GOD—One GOD—Three Persons', 'Blasphemous words etc. concerning GOD'. The particulars of these chapters are given in 127 sections, under which are ranged the relevant texts of Scripture.

To all this are prefixed most copious and complete indexes, directing at once to any desired texts, brought together in their proper place. Such an analysis of the Holy Scriptures must very obviously be invaluable to all students and general readers of the sacred volume. It is one of those time and labor saving helps which every thorough student and economist of time knows how to value. The work has been done for us by the Rev. NATHANIEL WEST, D.D., and is comprehended in one large octavo volume, clearly printed and substantially bound. The publisher is CHARLES SCRIBNER, 145 Nassau street.

SUNDRIES.—We are happy to learn from the *Daily Times*, that the Hon. N. P. TALLMADGE, to whom was addressed the letter in our issue of last week, on the subject of spirit-rapping, is not dead, as was supposed; the Gen. JAMES TALLMADGE, who lately died, being another person altogether. The mistake originated with our correspondent; our fault being that we did not know enough of the men to be able to correct it. So then, the Hon. ex-Senator it seems, is still in a condition to be taught, and not to teach, by the the sublime mystery of table-moving. May he live long enough to outgrow his unhappy dotage, and recover his right wits!——The attention of our eastern readers is requested to the advertisement, which will be found in the proper place, of Messrs. IDE & DUTTON, successors to CHARLES STIMPSON, Boston. Messrs. I. & D., it seems, are enlarging and enriching their establishment into such a kind of Church bookstore as may become the literary and commercial metropolis of New England. We doubt not that the Churchmen of that region will be glad to have it so.——Sickness of our compositors and lateness of reception oblige us to defer "B. T. O." till next week. The communication of "W. N." was intended for last week's paper, but could not be squeezed in.

THE CHURCH AT HOME.

FAREWELL MISSIONARY MEETING.—Religious services prior to the departure of Bishop BOONE and his fellow-laborers in the China Mission, were held in Calvary church on Tuesday evening the 3d instant. Many of the clergy were among the large congregation that the occasion drew together. After evening prayers were ended, Bishop WAINWRIGHT, who presided, with Bishop BOONE on his right, and Bishop HAWKS on his left, explained the object for which they had assembled in a brief address, dwelling with much earnestness upon the claims of the China Mission upon the smypathy and aid of the Church. He concluded by introducing to the congregation Mr. TONG CHU KIANG, the Chinese convert and candidate for the ministry, who spoke a few words concerning himself and his country, expressing himself with much modesty and simplicity. Addresses by the Rt. Rev. Bishop of MISSOURI, the Rev. Dr. NEVILLE, the Rev. Dr. HAWKS, and others followed, in the course of which much was very affectionately said for the cause of missions generally, and for the Mission in China especially. A liberal offering was then collected, after which the meeting separated.

The party about to sail consists of Bishop BOONE, TONG CHU KIANG, NE BOO BOO (a female), Miss WRAY, and Miss CONOVER—the two latter for the first time. They expect to leave in a few days.

Pennsylvania.—Testimonials on behalf of Messrs. FAYETTE DURLIN and ALFRED ELWYN, recommending them for Deacon's Orders, were signed on the 1st inst. by the Standing Committee.

Mr. HURLY BALDY has applied for admission as candidate for Holy Orders.

Connecticut.—The cornerstone of a new church, to be called St. James church, was laid with due ceremony on the 26th ult. in West Hartford. The service was attended by the Convocation of the Clergy of Hartford county. The stone was laid by the minister of the parish, and in the absence of the Rev. Dr. CROSWELL, who had prepared an address for the occasion, but was prevented by ill-health from attending, the Rev. Dr. T. M. CLARK delivered the address. The building is to be of brick, 35 by 64, exclusive of the tower.

Massachusetts.—We are glad to extract the following from the *Christian Witness*, and heartily add our welcome to the returned wanderer. Like her divine Head, she rejoices more over one such recovery than over ninety-and-nine of her children who remain safe in her bosom.

Renunciation of Romanism and Liberal Donation to the Protestant Episcopal Church.—Mr. GEORGE W. BECK, of Prospect Hill, Somerville, Mass., made a public renunciation of Romanism, and a declaration of adherence to the Communion of the Protestant Episcopal Church in the United States of America, on Sunday morning last, at Christ church, in this city. The form was administered *interrogatively*, by the Rev. W. T. SMITHETT, and witnessed by the Rev. Dr. EATON, as the present and past rectors of this ancient parish, of which, in early life, Mr. BECK had been a parishioner and Sunday scholar. He therefore only returns to the bosom of his mother, the Church of his first love, after a vain search elsewhere for that unity of sentiment and holiness of life which too many suppose exist to perfection in that body of which he has been for many years a nominal member.

With this public demonstratioon of his faith and sentiments, Mr. BECK has given a *substantial* proof of his disinterestedness and sincerity. He has conveyed to the Bishop of this Diocese, the rector of Christ church, Boston (*ex officio*), and the Rev. Drs. WELLS and EATON, and the Hon. WILLIAM APPLETON, as a Board of Trustees (the three latter to be succeeded by elective members, subject to the approval of the Diocesan Convention), the establishment, long known as the Roman Catholic Orphan Asylum, Prospect Hill, Somerville. This property, valued at a sum between $5,000 and $6,000, Mr. BECK has given in trust for the same purpose as it was originally designed, for "the education of orphans, but hereafter in *the doctrine, discipline, and worship of this Reformed branch* of the Catholic Church." The institution, under the management of Mr. BECK, is now open for the reception of scholars.

Select boarders, for education, board, washing, and lodging, $100 per annum; orphans, supported by relatives, friends, or societies, for the same privileges, $50 per annum: it being understood that all profits accruing to the institution for select pupils, shall be applied to free orphan scholarships, at the disposal of the Board of Trustees. The inmates of the institution will be required to attend the services, and to be subject to the catechetical instruction of the Protestant Episcopal Church. We sincerely hope that this handsome donation of Mr. BECK's, will be followed by others for educational (especially *ministerial* education) purposes, and that this infant effort may be made ere long, the nucleus of a Theological Seminary and General Diocesan School for Massachusetts. A noble example has been already set in the establishment of this orphan school, and where can the Church of GOD look for a better source of ministerial supply, than to her orphan children, educated in her bosom, and having the example of her head continually set before them. We hope to see, then, the most sanguine anticipations of Mr. BECK realized in this matter, and that the institution, under his control, and of which he may be regarded the founder, may send forth many faithful and earnest soldiers of the Cross.

DEPOSITION.—The following circular from the Rt. Rev. the Provisional Bishop of NEW YORK sets at rest the question to which it refers:

Diocese of New York.

I hereby give notice, that on the fourteenth day of October, in the year of our LORD one thousand eight hundred and fifty-three, and in St. John's chapel, in the city of New York, I did depose and degrade the Rev. WILLIAM F. WALKER, a Presbyter of this Diocese, from the Holy Ministry.

JONA. M. WAINWRIGHT,
October 17, 1853. Provisional Bishop.

THE CHURCH ABROAD.

England.—The Archdeacon of WINCHESTER, in his published Charge, has taken ground against Convocation, which, if it could be maintained, would effectually check the progress towards the revival. He says:—

"I am thoroughly convinced that, considering the state of the country in relation to the present ministries of the Church, *an active Convocation is either an impossibility, or else for years to come it must seriously damage the proper pastoral work.*"

Again:—

"To think of handling the enormous mass of business, with the difficulties which have baffled the wisest of our brethren in by-gone and quieter times than these!—to expect to satisfy the demands of unreasonable men, and the opposition from without which would certainly arise!—it seems to me a delusion, almost a suicidal act on the part of the Clergy, incompetent as they are in numbers and resources to meet the Church's present wants, to ask that they may have still larger responsibilities placed upon their hands."

There would be much force in these objections were the first true, and the second based upon a right apprehension of the proper business of a Convocation. It certainly is not a part of the duty of such a body, or of any other body that we know, to "satisfy unreasonable men"; nor would its legitimate province embrace the many difficult tasks which the Archdeacon in other parts of his Charge urges against its practicability: such, for example, as harmonizing and blending the multitude of religious societies, and directing their operations. No better answer could be given to these objections than the following from the *English Churchman*:—

"The Church in the United States has about fifteen hundred Clergy, scattered over a territory more than twenty times as large as Great Britain; and they hold their annual Diocesan Synods and their Triennial Convocations, and they find this system of mutual conference and united co-operation very great help to their proper pastoral work; as the progressive extension of the Church in that part of the world abundantly shows."

THE CONTROVERSY in reference to Bishop GOBAT's practices in Jerusalem, seems to be gathering heat. Besides the communications from diverse quarters upon the subject, with which the English prints are well furnished, Mr. NEALE, on behalf of the Protest Committee, promises a rejoinder to the reply from the other side.

THE ORDEAL of preaching by various candidates for vacant preferment, is beginning to excite great distaste and aversion in the English Church, and has been prohibited in one diocese, where it has been attended with great electioneering excitement—the successful candidate being chaired. We trust the feeling will spread to this side of the water, where the evil prevails to a disgraceful extent.

THE EXETER *Gazette* confirms the recent report of a contemporary, that at the recent examination of candidates for holy orders, in that city, a gentleman who possessed the recommendation of distinguished ability, extensive reading, and exemplary private character, together with an earnest desire to enter the ministry, was *rejected* by the examining chaplains, with the concurrence of the Bishop of EXETER. "The *sole cause* of his rejection was the *Romeward* tendency of his writings. Tract XC. inspired his answers to the chaplains; and, on this account, a highly gifted man was told that, with his present views, he could not be presented for ordination."

THE DEAN and Chapter of WELLS have determined that the reparation of the statues, with which the west front of the cathedral is covered, shall be at once commenced, and the work has been entrusted to Mr. DERHAM, who has been lately engaged in taking casts of the statues and sculpture with which the building abounds, for exhibition at the Crystal Palace, at Sydenham.

THE PRESENCE in England of several of the Colonial Bishops, connected with the operations of the Society for the Propagation of the Gospel in Foreign Parts, has excited much interest in the affairs of that excellent institution. Several of the Branch Societies have held their anniversary meetings, at which many interesting addresses have been delivered by the foreign Bishops.

At a meeting held in Colchester, the Lord Bishop of ADELAIDE moved the adoption of the report, and, at considerable length, pointed out the claims which the Church in the colonies had on their sympathy, and the crying wants which existed in nearly every part of the globe, many of which could not be met. The learned prelate also alluded to the gradual progress of the society, which in 1701 had connected with it 72 missionaries, and funds amounting to £1,537; in fifty years from that time the income had only reached £4,000, whilst the number of missionaries was 82; in 1801 it had an income of £6,400, and the missionaries and schoolmasters numbered 78; whilst last year the funds reached £60,000, the number of ordained clergy, students, teachers, &c., being 1,160, and the number of ordained clergy was 450. A review of the present ste of Australia threw an interest into the proceedings, which was sustained by the Rev. — PERKINS, the Society's agent in India, who proved that the systems of error connected with the worship of false gods amongst the heathen were passing away, and what was now requisite was, a large supply of clergy to go forward and do the work. Other speakers followed, and, after a vote of thanks to the chairman, the meeting broke up, a liberal contribution being made.

THE WORK of restoring old churches still goes on with great activity, in addition to the usual number of new churches founded. The most prominent of the restorations not before mentioned, is the Acton Turville church, recently reopened. Great alterations have been made—the whole of the interior being reconstructed—disfigurements removed, and embellishments added. It was reopened with much ceremony and rejoicing.

A NEW church at Grange-Mercambebay, built in the decorated style, with rubble walls and Bath-stone dressings, has been consecrated by the Bishop of CHESTER.

Two new churches are to be built immediately in the parish of St. Marylebone, London.

THE SOCIETY for the Relief of the Widows and Orphans of Clergymen, established in 1751, has, during the period of upwards of a century, contributed greatly towards mitigating the distress of those for whom it was especially intended—the widows of clergymen, while so continuing, and their children, while unmarried. The annual statement of receipts and expenditure has just been issued, which shows that during the past year, ending on the 30th September last, £523 7s. 4d. was expended, in accordance with its rules, of which sum £225 13s. had been received by the stewards from the various deaneries in this diocese—and £70 15s. paid to the treasurer, including a subscription from the president, his Grace, the Archbishop of CANTERBURY, of £20—making together, with £227 18s. 1d. from funded property, a total of £524 6s. 1d. Since the commencement of the Society £37,576 10s. 5d. have been received, and £37,537 16s. 3d. expended. The present treasurer is the Ven. Archdeacon CROFT, and the deputy-treasurer Mr. JOHN STARR. Few associations have existed for so long a period, diffusing benefits around in every direction, and none have stronger claims upon the consideration and support of the public in general, and the clergy more especially, than the above society.

Scotland.—The *Scottish Ecclesiastical Journal* contains a long account of the enthroning of the Bishop, and the installation of the Canons and Prebendaries of St. Ninian's Cathedral, Perth. It says: "The ceremony excited unusual interest, not only from the intrinsic solemnity of the proceedings, but also from its being the first of the kind which has been seen in Scotland since the Reformation."

AN ADDITION is being made to the church in St. Andrews. Formerly, it was in the form of a Greek Cross, but by the elongation of the arm opposite the altar, it will become a Latin Cross.

Fredericton.—It is now nearly two years since we heard, from the excellent Bishop of FREDERICTON, a very amusing account of a clergyman in his Diocese by the name of HUDSON; a gentleman composed and framed in Ireland, and brimful of the best Irish spirit; his practical energy and sagacity equalled only by his zeal and devotion in the cause of the Church. At that time, his missionary labors were scattered over a region large enough, territorially, to form a Diocese, which he was traversing in all kinds of weather, and by all sorts of conveyances, save such as are easy and inviting; hardy, resolute, indefatigable, and, as would seem, altogether reckless of his own health, comfort, and even life, so he might carry the blessed hopes of the Gospel to the destitute and perishing. When the good Bishop told us of this noble soldier, we thought we should certainly hear more of him at no distant day. The following notice is from the *Christian Register*, an Unitarian paper published in Boston. We commend it to the attention of the Rev. Dr. LEWIS, as an apt specimen of the naughty "innovations" for which "Tractarianism" is justly held responsible: "The Rev. JAMES HUDSON, a native of Dublin, and an Episcopalian of the High-Church order, has built and preaches in five pretty gothic churches near the Miramichi, New Brunswick, B. P. He is, however, a bachelor, and his only selfish expenditure of money lately, has been for five iron bedsteads, as his sleeping attachments to his several churches. So says Mr. LANMAN, the correspondent of the *Washington Union*,—who calls Mr. H. an eccentric clergyman. A little more of such eccentricity would do the world no great harm."

Cape Town.—At a recent meeting of the Society for the Propagation of the Gospel at Salisbury, the Bishop of CAPE TOWN made the following statement respecting the condition and prospects of the Church in South Africa:

Our empire in Southern Africa had greatly extended during the half century it had been in our possession, and was now five times as large as Great Britain, and contained no fewer than five distinct civil governments. It was utterly impossible for a single Bishop in a country of so vast an extent, even had he only to overlook the Churches already planted, to discharge his duties at all satisfactory; and therefore it had been decided to sub-divide the diocese into three sees—the see of Cape Town, the see of Graham's Town, and the see of Natal, the latter of which was about 1100 or 1200 miles from his residence, and Graham's Town about 500 or 600 miles. It was entirely out of the question for him to attempt to plant the Church single-handed, inasmuch as in addition to the work itself he had to raise by his own exertions the greater portion of the funds needful for carrying on the work. The population of these possessions was about 800,000, of whom about 700,000 were heathens. Shortly after his arrival in the country he made a visitation throughout the whole of the colony, which occupied four months, and afterwards a second, which occupied nine months, and involved the traveling over 4000 miles, either in a cart, on horseback, or on foot. His first visitation was to ascertain the condition of our English brethren, and the second to watch over the congregations they had already formed; and he thus had an opportunity of witnessing with his own eyes the claim which both the heathen and others have upon our Christian sympathy and love. The arrival of a Bishop in the colony led many to suppose that he had brought with him ample funds for the supply of all their wants, but in this he was under the necessity of soon undeceiving them, and of informing them that the Church of England could not assist them, if they did not show a desire to help themselves. This they evinced the greatest readiness to do, and considerable sums were raised amongst themselves for the erection of churches and the support of clergymen, whilst bricklayers and carpenters came forward and offered to lend their services gratuitously. He was obliged to be responsible for the support of each clergyman. He had a grant from this Society of £1000 a-year, but his expenditure was five times this sum. It was impossible for the members of the Church in the eastern provinces of the Cape of Good Hope to extricate themselves from their difficulties, unless aided to a great extent by their better circumstanced brethren at home. He had charged every clergyman who had been sent out to labor for the colored as well as the white people, but still little had been done, in consequence of the difficulty which presented itself in ministering to a race who spoke a strange language. It was painful to know that a handful of Malays, who were imported by the Dutch, were not content with professing Mahometanism, but sought to impart their doctrine to others; and some of the English emigrants had apostatized from their Church to join the Mohammedan. In reference to the late Kafir war, his Lordship said that it had tended to brutalize the people, and expressed his belief that the only mode of putting a stop to outbreaks of this kind was by the propagation of the Gospel. He looked upon the present quiet state of the country as only a lull which presaged a coming storm; he believed that other rebellions would occur if active measures were not taken by the Church to carry out that work which was entrusted to her care. During his stay in this country he had raised about £14,000, and about £2,200 in promises for five years; but from the fact that these sums always dwindled down, he only reckoned upon about £1700 a-year for that period, whilst the Wesleyans expended £16,000 last year in Southern Africa, the Independents £8,000, the Romanists £4,500, and the latter had three Bishops, where the Church of England had only one, and since he had been in this country a French Bishop and six Priests had gone out to Natal. There was, therefore, much need for increased exertion on the part of the Church of England.

FOREIGN.

England.—By the last advices public interest continued too much engrossed with the Eastern question to find leisure for centering itself upon any home topics. No action of the Government had yet betrayed its intentions in reference to this affair, and conjecture and suspense still prevailed. The country, though disinclined to war, is yet ready to meet it, should there be no honorable alternative.

THE CHOLERA maintained its hold upon the localities where it has chiefly worked its ravages, though it appears to be yielding to the sanitary measures that are actively enforced. The number of deaths in Newcastle had reached 1,514. New cases continued to happen in the metropolis. Between the 15th and 18th there had been 26 cases, resulting in 13 deaths.

MR. LAYARD in a recent speech in the House of Commons, delivered himself as follows, touching Christians in the East:—

"The spirit of inquiry and independence has sprung up among the Greeks, and this, together with their commercial intercourse with the Free States of Europe, has greatly alarmed the Russian government. There was another cause, and one, perhaps, little imagined in this country, viz.: the spread of the Protestant faith among the Christians of the East.

"It was unknown to the House that, mainly through the influence and teaching of the American missionaries, scarcely a considerable town exists in Turkey in which there is not the nucleus of a Protestant community. The new converts were at first, as usual, subjected to trials and persecutions—not, be it remembered, from the Turkish government, but from the heads of the Churches to which they formerly belonged. Lord STRATFORD and Lord COWLEY at length obtained firmans of protection for the new sect, which was recognized by the Porte as one of the religious sects of the empire, and received privileges accordingly.

"The spirit of religious inquiry has extended from the Armenians, among whom it first principally took root, to the Greeks, and, in some instances, whole villages have embraced the reformed faith. The Greek Clergy, backed by the Russian mission, have done all in their power to check this movement; and, when persecution was no longer available, Prince MENSCHIKOFF appeared at Constantinople. He would not trouble the House with all the communications which passed between the Russian ambassador and the Turkish minister, but he would merely mention that the note delivered on the day of his departure, in which he made a distinction between the purely spiritual rights of the Orthodox Eastern Church and the other rights, privileges, and immunities of the clergy, contained the whole gist of the question. The great end of Russia has been to crush the spirit of religious and political independence which has manifested itself of late years among the Christian subjects of the Porte, and in this she has almost, if not entirely succeeded."

IT IS SAID that a Roman Catholic Church for the benefit of Italians and other foreigners in London, will be immediately erected on a site recently purchased in Hatton-garden. The new Church will be of very large proportions, and in the purest Italian style, and a body of priests, representing every nation in Europe, will be attached to it. It is expected that the first stone will be solemnly laid early in next year, and that several foreign ecclesiastics of high rank will take part in the ceremony.

Ireland.—Bishop BLAKE, of Dromore, has applied to the Pope to be relieved from the duties of the Episcopal office on account of advanced age and declining health. The request is declined, but the appointment of a coadjutor has been sanctioned as a mode of granting relief.

THE ROMAN Catholic Clergy are taking alarm at the unabated tide of emigration, urging its bad effect upon the spiritual welfare of the multitude who thus withdraw themselves from the watchful and ghostly care of the Church.

THE MAYNOOTH Commissioners have nearly finished their investigations and will soon digest into a report the evidence they have obtained upon the subject of their enquiries.

Scotland.—A Peace Conference has been sitting for three days at Edinburgh, with Mr. COBDEN for Chairman, which resulted in nothing.

Holland.—The Minister of Public Worship in Holland has received an official communication from the Pope, giving notice of the erection in the Kingdom of an Archbishopric and four Bishoprics, and of the nomination of an Archbishop and four Bishops. Agreeably to the new law on religious liberty, the authorities will communicate officially with the new dignitaries, provided the family names of the Prelates be joined to their ecclesiastical titles.

Austria.—The following prayer has been distributed in Austria, in the form of a small handbill, ornamented with a picture of the Virgin, who is represented standing upon a serpent, crowned with glory, and with rays of light streaming from her fingers:

Almighty and everlasting GOD, Who hast ordained in thine unfathomable wisdom that man should only be happy by means of the true faith, look down in pity upon England, once the island of the blessed, but which for a long while past, being caught in the errors of heresy, has fallen from the true belief, drive away from it all the ignorance, and destroy the vain, dark, false teaching which keeps it from the knowledge of truth. Incline all their hearts to listen with pleasure to the true faith, so that they may joyfully return to the bosom of Holy Mother Church, through JESUS CHRIST our Lord. Amen. Holy MARY, Mother of GOD, pray for England. Holy PETER and PAUL, pray for England. Holy GEORGE, England's Champion, pray for this land. Holy THOMAS, of Canterbury, pray for this land. Holy Pope GREGORY, Father of England, pray for this land. Holy AUGUSTIN, England's Apostle, pray for this land. Holy BONIFACE, who came out of England an Apostle to the Germans, pray for England. O LORD, make thy people happy and bless thine heritage; let not their souls perish, which Thy beloved SON has ransomed with His precious blood, Who, with Thee and the HOLY GHOST, liveth and reigneth for ever. Amen.

AS WAS supposed, the reduction of the Austrian army was a *ruse*, and had no reality.

THE COLOGNE *Gazette* contains a letter from Vienna, which says:—"Formerly the number of Jews at Vienna did not exceed 12,000, but at present they muster not less than 70,000. They have purchased several plots of land here, and have erected many houses on them. They have been lately thinking of building a new synagogue. The *Deutche Wolkshalle* expresses a hope that in consequence of the late Imperial ordinance, the Jews will be prohibited from erecting this synagogue, and that Vienna will continue to preserve the character of a Christian capital."

Italy.—Miss CUNNINGHAME seems to have found her incarceration so much to her taste, that when her prison doors were thrown open, she was disposed to quibble with the Tuscan Government about the conditions of her release, and had finally to be turned out, having, however, obtained a paper certifying to the coercion. She demanded her liberty as an act not of grace, but of justice.

Turkey.—The war is yet one of words only, nor do we see any necessity for believing that it will amount to anything more. There is nothing in that very able State paper, the Sultan's manifesto, which does not look as much to pacific negotiation as to war. The declaration of war which it contains, was probably designed chiefly to propitiate his turbulent subjects, while the rest of its detail was intended as a basis for amicable adjustment. By not making the occupation of the Principalities at once a *casus belli*, the Sultan had surrendered rights and principles recognized by all the European Powers, and now lest foreign mediation should repair his blunder for him and afford him an inglorious escape from his difficulties, he strives to mend his own cause and retrieve his honor by a settlement based upon the manifesto, issued ostensibly as a declaration of war. Such at least appears to us a tolerable just view of the matter.

Greece.—Frequent and violent shocks of earthquake have visited Athens of late. The severest was on the 29th September. At the same time all that was left standing of Thebes was completely demolished.

Algiers.—The following statistical account of the Jewish population of Algeria possesses more than ordinary interest when political events are viewed in connection with the suggestions of prophecy.

While the number of Moorish inhabitants is decreasing, that of the Jews is on the increase. In the province of Algiers there are 33 synagogues, namely, 23 in Algiers (7,000 Israelites), 3 in Blidah, 2 in Medeah, 2 in Milianah, and 1 in Orleansville. In the town of Constantine there are nine, and 1 in each of the provincial town. The province of Oran has 32 synagogues, 17 of which are in Oran itself. In Algiers a synagogue which will cost 119,000 francs is on the point of being erected at the expense of the Government. In the year 1851 there were 4 French schools for Jewish boys, and 1 for girls.

THE MARINERS' HOME (*North River*).—The undersigned is compelled to renew his appeal for aid, in behalf of this Home for Sailors, or else to close its doors and give up the institution. He is unwilling to adopt the latter course without making known once more its need, to the members of the Church, and then to leave it with them to say whether it is best to abandon this Home for the Sailor, which has produced so much good at so little cost. The rent of the building (which is $800) is the amount required per annum—or, I should say, a portion of this rent, for a part has been paid from the proceeds of the house for the last year, notwithstanding the number taken in, from whom nothing is received, while every thing, even to clothing, is furnished them. The good accomplished exists not in the imagination, but is a matter of fact, and of record also in the published reports of the Mission and at the Home itself. And I give in addition the following items to show what has been done since the first of last May.

Five hundred and fifty sailors lodged and boarded—upwards of twenty of these have been distressed and sick, requiring clothing and care and medicine, which have been furnished without remuneration—and these, with several others, who clandestinely left the house, have involved an expense of three hundred and forty-two dollars. Now it is this unavoidable expense, which is at all times accruing more or less, which renders aid to the Home necessary, both in the way of clothing and money. We say unavoidable expense, for as our great object is to reclaim the vicious, to reform the intemperate and abandoned, and by the blessing of GOD and the power of the HOLY GHOST, to bring all to JESUS for salvation, it is impossible to avoid this outlay and loss, without defeating in large measure the results which we are laboring to accomplish. There have been several reclaimed from drunkenness—and the keeper, by his usual tact and influence, has obtained from the earnings of the sailors since May last, *eight thousand dollars*, which have been put in bank, or sent to their families in various parts of the world. Then there are the religious influences of the Home, the far-reaching effects of which can only be known in that great day when GOD will bring every work into judgment. This then is the work which it is proposed to carry forward, or else to abandon, as the response shall be from Christians, and especially those whom sailors have labored and are still laboring to increase with riches through the abundant blessing of GOD. If carried forward, we should have a house properly arranged, something like the one in Cherry-street, which is furnished without rent, though not more than one-third its size. At all events, the present necessities require immediate relief, if it continues even as it now is. There has not been enough received to make up the last quarter's rent, and now another quarter is due, and must be paid. Besides, the undersigned Missionary is nearly forty dollars in advance of his fund for *the poor*, the most of whom are the widow and the fatherless of the Church's children. I know these calls and appeals are frequent, coming as they do from every quarter; *but I do not know* that any one of GOD's people have become poor or embarrassed on account of their giving for CHRIST, His Church and His poor. If any persons wish to aid this Home and the poor, they can address as usual,

D. V. M. JOHNSON, Missionary
of the Floating church of the Holy Comforter.
Care of Messrs. STANFORD & SWORDS.

MUSIC.—An ear for music is a very different thing from a taste for music. I have no ear whatever; I could not sing an air to save my life; but I have the intensest delight in music, and can detect good from bad. NALDI, a good fellow, remarked to me once at a concert, that I did not seem much interested with a piece of Rossini's which had just been performed. I said, it sounded to me like nonsense verses. But I could scarcely contain myself when a thing of Beethoven's followed.—COLERIDGE.

MARRIED,

On the 26th October, at Grace church, Prattsville, Greene county, New York, by the Rev. Mr. WRIGHT, the Hon. COLIN M. INGERSOLL, M. C., of New Haven, Connecticut, to JULIA HELEN, only daughter of the Hon. ZADOC PRATT, of Prattsville. [The bride and groom were accompanied to the altar by Miss TOWNSEND of New York, and His Excellency, Gov. SEYMOUR of Connecticut, and now Minister to Russia.]

On Wednesday, Nov. 2d, in St. Paul's church, Burlington, Vt., by the Rt. Rev. JOHN HENRY HOPKINS, D.D., the Rev. FLETCHER J. HAWLEY, of St. Croix, W. I., to Miss MARION H. CANFIELD, of Burlington.

In Shelburne, Vt., Oct. 31st, by the Rev. J. H. HOPKINS, Mr. CASSIUS L. SPEAR, to Miss MARION A. SAXTON.

OBITUARY.

In Unadilla, Otsego county, N. Y., on Sunday October 23, after an illness of four weeks, the Rev. NORMAN H. ADAMS, aged 54 years.

This most afflictive event has carried sorrow to many hearts, and especially to the congregation of St. Matthew's church, Unadilla, of which parish he was the rector. This was his first and last and *only* charge. For 27 years has he there labored faithfully and successfully in the cause of his Master. The generation of which he was a fellow, as well as that which had grown up under his ministrations, had learned to love him as a brother, and reverence him as a father. And richly did he deserve such esteem and love. Of a quiet and amiable disposition, he never offended any man. It was the testimony, not only of the members of his Church, but of all others in that section of country, where the deceased has been well known for many years, that he died without an enemy, and that he had never known one. His Church were, as might well be supposed, exceedingly attached to him as their pastor. If prayers and tears and love could have saved his life, the writer of this would have been spared the painful duty of penning this obituary. But so it did not seem good in our Heavenly FATHER's sight. Many weeks since, his beloved companion was stricken down with a malignant typhoid fever, from the effects of which she yet lies near the gates of death, if indeed she have not already departed to join the blessed spirit of her husband. Night and day did he watch most assiduously over her couch, until he, too, was stricken down, and although hope and fear alternated for weeks, the end could not be averted. His mind often wandered under the influence of the disease, but still his holy office seemed ever the subject of those wandering thoughts. He was almost continually engaged in preaching the Word, in baptizing his flock, in administering the Holy Communion, or in burying the dead. At length, exhausted nature gave way, and as the sun arose on the last LORD's day, without a gasp or a struggle, his soul took its flight, and the man of GOD was at peace. His funeral was attended by a very large concourse of afflicted and weeping people, all feeling that they had lost a friend and a pastor, whose place will not easily be filled—but all feeling, too, that of him it might justly be said, "Blessed are the dead, who die in the LORD; for they rest from their labors." H.

Morris, Oct. 27, 1853.

Died, on Friday, Oct. 28th, Mrs. ANNA HARRIMAN, wife of ORLANDO HARRIMAN, and mother of the Rev. ORLANDO HARRIMAN, jun., aged 62 years.

Faithful as a wife, devoted as a mother, exemplary as a Christian, tender and loving as a woman, large-hearted and generous in all the relations of life, her death has fallen like a crushing blow upon the household, of which she was the centre, the ornament, and the joy. Beautiful in person, she was not less lovely in her character; and though not very aged, her work on earth seems not to have been without its completeness. Eleven sons and daughters, all living, whom she has reared to maturity and instructed by her precepts and example, rise up and call her blessed. They are at once the witnesses and the monument of her labors, her zeal, her piety, and her devotion. Attacked by an acute internal disease, she sank rapidly after a few days illness, and passed away at length without pain and without a struggle, as one passeth into a gentle sleep. Her life was *duty*, and her end peace.

NOTICES.

Protestant Episcopal Mutual Benefit Society.—A stated monthly meeting of this Society will be held on Thursday evening next, the 17th inst., at 59 Bond street, at 8 o'clock.

Nov. 12, 1853. WM. L. PECK, Rec. Sec.

St. Ann's Church for Deaf Mutes.—On Wednesday evening the 16th inst., at 7½ o'clock, there will be a public meeting in behalf of this church, in the large chapel of the University on Washington Square. The Provisional Bishop will preside, and a report will be presented of what has been accomplished during the first year of the existence of the parish.

A Course of ten Lectures, in aid of the CONTINGENT OR CHARITY FUND, of the Protestant Episcopal Mutual Benefit Society, will be delivered in the large chapel of the University, on the Tuesday evening of each week, commencing early in December. The following persons have already kindly consented to lecture, viz.: the Rt. Rev. Bishops Potter, Southgate, Williams, and Atkinson, the Rev. Dr. Higbee, President King of Columbia College, and Capt. Coffin of the U. S. Military Academy, West Point. A programme of the course will be published next week.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. JOSHUA WEAVER, Rector.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening COLLECTIONS are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-tf

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. E. A. Hoffman, don. $4; Miss M. W. VanWagenen, sub'n $1; Wm. H. Hobart, M.D., sub'n $1; John C. Thatcher, don. $1; Mrs. Sarah A. Hodges, sub'n $1; Trinity, New Rochelle, Rev. R. Morgan, D.D. $5: $13.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 7, 1853. 20 John street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Grace church, Prattsville, Rev. D. G. Wright $2 62; Miss S. B. VanWagenen $3; Miss M. W. VanWagenen $3; Wm. H. Hobart, M.D. $2; Mrs. Wm Henry Chauncey $2; Master Fred'k A. Chauncey $2; Miss Helen Chauncey $2; C. B. Bostwick, sub'n $4; Mrs. S. A. Hodges, sub'n $2; Trinity, New Rochelle, Rev. R. U. Morgan, D.D. $20; St. Paul's chapel, Rev. B. I. Haight, D.D. $62 38; St. Luke's, Somers, Rev. J. Wells Moore $6 30; St. James, North Salem, Rev. J. Wells Moore $2 75: total $104 05.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 7, 1853. 20 John street.

Protestant Episcopal Society for Promoting Religion and Learning, &c.—The subscriber acknowledges the receipt of the following contributions in aid of the Education fund:

Through the Treasurer of the Convention: Holy Apostles, N. Y., Rev. R. S. Howland $15; St. Paul's, Redhook, Rev. H. DeKoven $9; Trinity, West Troy, Rev. P. K. Cady $1 50; Ascension, Greenpoint, Rev. E. C. Bostwick $1 31; St. Thomas, Brooklyn, Rev. Dr. Schroeder $5; St. John's, Cold Spring Harbor, Rev. E. F. Edwards $2; Grace, Albany, Rev. J. R. Davenport $2; Emmanuel, Little Falls, Rev. F. F. Wardwell $1; St. John's, Islip, Rev. H. M. Davis $5 25; St. John's, Kingston, Rev. G. Waters $3; St. John's, Yonkers, Rev. A. B. Carter $5; Trinity, New Rochelle, Rev. Dr. Morgan $20; St. Peter's, Hobart, Rev. Wm. A. Curtis $2 63; Trinity, Lansingburgh, Rev. A. T. Twing $9; St. James the Less, Scarsdale, Rev. W. W. Olssen $20; St. George's, Newburgh, Rev. Dr. Brown $23 18; St. Mary's, Castleton, Rev. S. P. Parker $5; Trinity, Rensselaerville, Rev. R. Washbon $2 36; St. James, Hyde Park, Rev. Dr. Sherwood $15; St. Paul's, Albany, Rev. Dr. Kip $20; St. James, Goshen, Rev. J. T. Cushing $16 07; Christ, Hudson, Rev. Wm. Watson $4 79; Grace, Jamaica, Rev. Dr. Johnson $8; Christ, Duanesburgh, Rev. W. O. Jarvis $2; St. Paul's, Oakhill, Rev. L. A. Barrows $1; Ascension, Esopus, Rev. P. Berry $2; St. George's, Schenectady, Rev. Wm. Payne 1; St. John's, Ogdensburgh, Rev. H. K. Peters $5; St. Mark's, Williamsburgh, Rev. S. M. Haskins $5 54; Zion, Wappinger's Creek, Rev. G. B. Andrews $5; Messiah, Rhinebeck, Rev. R. S. Adams $1; Trinity, Potsdam, Rev. Wm. Staunton $1; Christ, Patterson, Rev. S. Davis $2 37; St. John's, Johnstown, Rev. G. N. Sleight $5; Trinity, Albany, Rev. E. Selkirk $2; Christ, Oyster Bay, Rev. J. Ransom $5; St. Peter's, Albany, Rev. Dr. Potter $10; St Luke's, Rossville, Rev. W. H. Rees $2 50; Trinity, Athens, Rev. J. Coe $2; St. Thomas, Mamaroneck, Rev. J. M. Ward $4 40; Trinity, Ulster, Rev. E. Nichols $1 49; Transfiguration, N.Y., Rev. G. H. Houghton $5; Zion, N.Y., Rev. R. Cox $10; St. Mark's, N.Y., Rev. Dr. Anthon $2 38; Holy Cross, Troy, Rev. J. I. Tucker $10; Christ, Sag Harbor, Rev. I. Pardee $2; Trinity, Windham, Rev. T. S. Judd $1; Zion, Sandy Hill, Rev. S. B. Bostwick $2 37; St. James, Fort Edward, Rev. S. B. Bostwick $4 39; Caroline, Setauket, Rev. F. M. Noll: Total $294.

JAMES F. DE PEYSTER, Treasurer,
Nov. 8, 1853. 159 Front street cor. of Maiden Lane, or 915 Broadway.

The undersigned gratefully acknowledges the receipt of the following alms:

$20 from N. J. C., to be equally divided between the white and the red missions of Minnesota; also one and a half barrels of clothing, from the ladies of Whitehall, N. Y., for the Indian mission.

J. LLOYD BRECK,
Oct. 19, 1853. for the Minnesota and Chippeway Mission.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums:

Ladies Sewing Society, Old Point Comfort, Va., for Oregon $50; Trinity, Plattsburgh, N.Y. $10; Trinity, New Haven, Ct. $60; Christ, Hartford, Ct. $40; Christ, Westerly, R. I. $50; Holy Cross, Troy, N.Y. $30; Christ, Oyster Bay, N.Y. $10; Theo. J. Loney, R. A. in Md. $3; collection at the Sermon before the Board, half $125 81; first Miss. meeting at the church of the Ascension, N. Y., half $162 33, second meeting $266 66; Grace, Sheboygan, Wis. $1 50; a marriage fee, Fort Laramie $10; Miss. meeting at the church of the Holy Trinity, Brooklyn, half $83 22; Mrs. Richard Fish, St. John's, Bangor, Me. $14; St. Paul's, New Haven, Ct., special $5; Theo. J. B. Dow, R. A. in Mass. $29 36; St. James, Fairhaven, Ct. $5; Christ, Leacock, Pa. $4; All Saints' S. S., Paradise, Pa. $2; St. John's, Huntington, Baltimore county, Md. $4 08; Intercession, Carmansville $117 09; St. John's, Poultney, Va., a young communicant $2; Christ, Pottstown, Pa. $20; St. Gabriel's, Mulattin $6; St. Michael's, Birdstown $5; S. S. Society of the church of the Epiphany $10; Grace, Plymouth, N. C. $5 72; Advent, Williamston $1 73; St. Mary's, Castleton $10; a gentleman in Mercer, Pa. $5; collection in Trinity church, at the consecration of the Rt. Rev. Dr. Kip $93 62; a young gentleman of St. John's chapel, N. Y., by the hands of Bishop Wainwright $2 50; Mrs. Lloyd S. Danberry $50: Total $13,607.

THOMAS N. STANFORD, Treasurer,
New York, Oct. 31, 1853. 137 Broadway.

It is earnestly hoped that, in view of the increase of expenditure that will necessarily follow the action of the late General Convention, in appointing two more Missionary Bishops, some special efforts will be made in behalf of the Mission in Oregon and California. Funds designated for either of these objects, will be set apart and applied by the Committee to the purposes designated, by dioceses or parishes, whether of outfit, salary, or Church extension.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of the choicest Russian and Hudson Bay Furs, would with pleasure show his assortment of Fur Mantillas, Talmas, Pelerinos, Victorines, Capes, Muffs, Cuffs, &c., made from Russian and H. B. Sable, Barabinsky Ermine, Stony and Mink, Martin, Fitch, H. B Chinchilla, &c., besides Ladies' and Gent's Fur Gloves, Buffalo and Fancy Robes, to all who may favor him with a call at his new store, 34 John st. All orders attended with care and dispatch. n12-4t

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—

HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzs. Also a large assortment of Domestic Sheetings, together with an assortment of Dress-makers' Goods. The above for sale very low. nov12-3m

NEW MUSIC, JUST PUBLISHED.—KATYDID SONG, by THOMAS BAKER. 25 cents.
ROSA MAY; by F. BUCKLEY. (Sung with great applause by Buckley's Serenaders.) 25 cents.
DO GOOD. Words by J. R. ORTON. Music by I. B. WOODBURY. 25 cents.
LA PRIMA DONNA VALSE; by OSCAR COMETTANT. Pronounced by JULLIEN to be the very best yet published. 63 cents.
THE SPECTRE OF OUR TIME; by PYCHOWSKE. A Caricature Fantasie for the Piano. 50 cents.
LA PRIMA DONNA POLKA; by VAN DER WEYDE. 25 cents.
Published by HORACE WATERS, 333 Broadway. (The great Depot for T. Gilbert & Co's Pianos, S. D. & H. W. Smith's Melodeons, Martin's Guitars and second hand Pianos at great bargains.
New Sacred Songs published weekly.

JUST PUBLISHED.
SCOTLAND AND THE SCOTTISH CHURCH, by the Rev. HENRY CASWELL, author of "America and the American Church." Illustrated. 12mo. Cloth $1.
THE PRACTICAL WORKING OF THE CHURCH IN SPAIN, by the Rev. F. MEYRICK, M.A. 12mo. Cloth $1,44.
SYMPATHIES OF THE CONTINENT, or Proposals for a New Reformation; Edited by the Rev. A. C. COXE, M.A. 12mo. Cloth $1,20.
THE NATIONAL MISCELLANY; a Monthly Magazine. Subscription $2,88 a year. JOHN HENRY PARKER, London and Oxford, England;
138 Pearl street, New York.
Complete Catalogues furnished gratis, on application. n5-2t

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20-eowtf Depository P. E. Tract Society, 20 John street.

A FIRST CLASS GOVERNESS.—A young Lady accustomed to tuition is desirous of an engagement in a genteel private family. She is capable of teaching French, which she speaks well, Music and Latin if required, also Drawing and all the branches of a good English education. Best of references. Address G. H., *Episcopal Recorder* office, Pear street, Phila. nov5-3t$

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-tf

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.
The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages.
The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.
The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.
The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.
Circulars containing further particulars can be obtained by application to the Misses T. at Sing Sing, Westchester Co., N. Y.
REFERENCES: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm. F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York. nov5-3m

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 19-1y LUCIUS HART.

POETRY.

EVENING.

FATHER! by Thy love and power
Comes again the evening hour:
Light has vanished, labors cease,
Weary creatures rest in peace.
Thou, whose genial dews distil
On the lowliest weed that grows,
FATHER! guard our couch from ill,
Lull Thy children to repose.
We to Thee ourselves resign,
Let our latest thought be Thine.

SAVIOUR! to Thy FATHER bear
This our feeble evening prayer;
Thou hast seen how oft to-day
We like sheep have gone astray:
Worldly thoughts and thoughts of pride,
Wishes to Thy Cross untrue,
Secret faults and undescried,
Meet Thy SPIRIT-piercing view,
Blessed SAVIOUR! yet through Thee
Pray that these may pardoned be.

Holy SPIRIT! breath of balm!
Fall on us in evening's calm;
Yet awhile before we sleep
We, with Thee, will vigils keep:
Lead us on our sins to muse,
Give us truest penitence,
Then the love of GOD infuse,
Breathing humble confidence;
Melt our spirits, mould our will,
Soften, strengthen, comfort still!

Blessed TRINITY! be near
Through the hours of darkness drear,
When the help of man is far,
Ye more clearly present are:
FATHER, SON, and HOLY GHOST,
Watch o'er our defenseless head;
Let your Angels' guardian host
Keep all evil from our bed,
Till the flood of morning rays
Wake us to a song of praise.

SELECTIONS.

BISHOP SOUTHGATE'S SERMON.—We have received a copy of the Sermon preached by this eloquent Prelate at the consecration of the Cathedral church at Fredericton, a few weeks ago. It has been issued in a style that delights the eye, by Messrs. TICKNOR, REED & FIELDS, of Boston. The Dedication is as follows: "To the Bishop, Clergy, and Laity of the Diocese of Fredericton, this edition of the sermon preached at the Consecration of their Cathedral Church is respectfully presented by the Parish of the Advent, as an humble offering on the occasion of the consecration, and as a token of the love and fellowship in which they are one with them in the Communion of the Catholic Church." We should like to furnish our readers with the whole of this Discourse, but must be content to give them the latter half. It is on the text.—"For my brethren and companions' sake, I will now say, Peace be within thee." After setting forth the more general uses to which the house was to be consecrated, the Rt. Rev. Preacher goes on as follows:

But it is to a more restricted use than might possibly be implied in such general terms as these, that it is now devoted. It is to the use of all the means of grace, and to the administration of the same, *according to the laws and usages of the United Church of England and Ireland.* Only that which she has sanctioned, can be here adopted. Only the Faith which she professes, can be here preached. Only the Sacraments which she acknowledges, can be here ministered. And it is hardly of less importance to declare that all these things should be administered in their fulness. It is thus alone that the uses of this sacred House can come up to the requisitions of its Consecration. If she has provided that daily prayer be said in her churches, the act of Consecration implies that to that also this holy place is devoted. If she has recognized the commemoration of Saints and Angels in her liturgical arrangement, and has made provision for it, the consecration of a church to the worship and service of GOD *according to her order and standard,* involves its dedication to that purpose also. If she has appointed the Athanasian Creed to be read on certain Festivals, or the Commination at the opening of Lent, or whatever else is provided in her Book of Common Prayer, and there set forth for use, to those things and to that use is this church now consecrated—if so be that it is consecrated to the worship and service of Almighty GOD *according to the laws and usages of the United Church of England and Ireland.* As you cannot justly exceed, so, if there be a possibility of performance, you cannot safely fall below the mark of her appointment. She is yours, brethren, with the fulness of her rich provision for you, with her abundant means of grace, which lack not, and have nothing over. If she has supplied nothing uselessly, nothing superfluously, it is not well for you to omit what she has prescribed. There is naught but nutritive and healthful food in all that she has provided. Take it all, for it is all your own. Receive it all, as from a mother's hand, and it shall nourish you unto everlasting life.

But I must not forget that this church has a peculiar use and purpose in being the Cathedral church of the Diocese. It is the seat of your Bishop, the centre of your ecclesiastical unity, the source whence the most potent influences will extend themselves, like concentric circles on a lake, throughout your Province. It is this which gives the day its most notable importance, which has brought us, members of the same Christian household, from far and from near, to this solemn, yet joyous assembly. It is a great event,—which will speak to generations yet unborn, which every Churchman in this Diocese will take note of, which will attract attention throughout our Communion spread far and wide over this vast continent, which will be heard of in the islands of the sea, in distant India, in the homes and by the firesides of England, and throughout the illimitable reach of those unequalled dominions on which the sun never goes down. It is a voice for all nations and for all ages that we utter here to-day.

But that to which I would especially ask your attention, in connection with this almost overpowering thought, is the character of this edifice among yourselves. It is like no other church that rises on your soil. It is not simply a Parish church, although it provides abundantly for the spiritual wants of those immediately around it. It is not local, in its character, or its influence. It is your diocesan church. It represents the oneness of your faith, of your worship, and of your Christian fellowship. In olden times, before our modern parochial system was extant, when the Bishop's See was the common habitation of the clergy, and thence they went forth to their sacred ministrations among the scattered population of the land, the Cathedral church bore this character of a typical unity with a clearer manifestation than at present. But this essential feature and its significancy are still the same; and fortunately, in your own case, the idea is strengthened and impressed by that conformity to ancient usage which has given to your Diocese the name of the Bishop's residence. It is the Diocese of Fredericton; and this is the Cathedral church of Fredericton. It indicates what the Church itself indicates, that here is the central point of your unity.

But it is needful to add, that the Cathedral church derives this character only from its being the seat of the Bishop. It is because your ecclesiastical unity verges towards and centres in him, that it is typified by the church in which he personally presides. Otherwise, this would present no distinguishable difference from any parochial church in your Diocese. The Cathedral, therefore, teaches a great, and solemn, and religious truth,—a truth which, as faithful Churchmen, you have doubtless learned before, but which is conveyed to you anew, and with a deeper impression, in all the services of to-day. It reminds you that your Bishop is your Head on earth, the Representative of CHRIST in the seat of the Apostles, the centre of your visible unity. You can have no other among men, for unity cannot have two or more sources of procession. The circle cannot have two centres. So neither can Church communion have two conflicting or diverse types. Your Bishop is one, even as this Church is one. Your fellowship in the Church Visible attaches itself here, to him, as the point of your common union. It is not elsewhere, throughout your Diocese. It is not elsewhere, on the face of the earth.

I had intended at this time to offer some practical suggestions respecting the effectuation of a Catholic and regulated intercommunication between the Church of England and the Church in the United States. But there remains for me space only to say, that it is of high importance that this intercommunication should speedily attain a practical and efficient character. It will not be confined, let us trust, to messages of good-will and compliments of Christian courtesy. There is needed, immediately, a system of correspondence and combined action which will have to do with the temporal and eternal interests of men. As one subject which imperatively demands our attention, I will allude to the condition of members of the Church of England who come from the old country, and from the Provinces, into the United States. I will illustrate by my own experience, premising only that I see no reason to suppose that Boston, the city in which I reside, exhibits a more melancholy picture than other large cities of the Union. During the last winter, I explored a small portion of that city, as much as I thought might be fairly included in the Parish of which I am Rector, if we had, as we generally have not, in the United States, parochial limits. I chose the portion which lay immediately adjacent to my Parish church. It presents, probably, neither an over-favorable, nor a too unfavorable view of results. I could have selected a much more needy portion, or one where the conclusion would have been far less startling than in the section of which I speak. It may be regarded, therefore, as presenting a fair specimen of the condition of the poorer classes of your fellow-countrymen who come to the United States,—and a great majority of those who come are of the poorer classes. I sent through this district, a Deacon, who is himself an Englishman, but has lately been admitted to Orders in the American Church. He visited every house and every family. The result was, that, in this single section, embracing probably not more than one-tenth of the city of Boston, he found one hundred and seven families, comprising doubtless more than five hundred souls, who were members of the Church, most of them of the Church of England and Ireland, who were living in utter destitution of the means of grace, or were unconnected with any Parish, most of them never going to church, and all destitute of pastoral care, their children unbaptized and untaught, the parents in many cases alienated in their affections from the Church. This estimate does not include another portion, who, having been baptized in the Church of England, have emigrated to the United States, and, after a time, have connected themselves with some Protestant sect. These are now lost to the Church, many of them irrecoverably. Their number, judging from the frequency with which we meet them in our household visits, must be very considerable. But these aside, the hundred and seven families of which I have spoken, acknowledge themselves still as members of the Church of England. They were baptized at your Fonts. They have been taught in your schools. Many of them have received the Apostolic Benediction of the laying on of hands in your churches. Not a few of them have been fed at your Altars. They are your brethren in the flesh, as well as your brethren in the faith, bone of your bone, your very kith and kin. And yet (for here lies the grand cause of the evil), they have been allowed—almost without exception—to come to the United States, from England, from Ireland, and from the American Provinces, without so much as a commendatory letter from their Pastors at home, without a certificate, or any other written evidence of their membership in the Church. When we receive your emigrants to Holy Communion (for, besides such as I have described, there are others who do seek a connection with our Parishes,—in my own Parish I presume there must be a hundred such), we are compelled, in numerous instances, to receive them without any other proof that the applicant has been baptized and confirmed than his own word for it. Surely, this most unprimitive, most unchristian state of things ought not so to be.

Our *poor* also,—the vast majority of them are of the Church of England. In my own Parish, which is largely engaged in labors among this class, probably nine-tenths of our regular pensioners were baptized in the Church of England, and more than nine-tenths of our charities are devoted to such. Besides this, the *occasional* applicants for aid are, with rare exceptions, Englishmen; and yet an applicant next to never has with him any proof of his being a deserving person. His Pastor has allowed him to come to America without any credentials. He fails, perhaps, to find work. He falls into a deeper poverty. He becomes sick. He has no one to go to, to whom he can open his heart. He can show no evidence of his being an honest man. The more honest he is, the less willing he is to make his wants known, without some better proof of his good deserts than the aspect of his misery. Your best people suffer the most; and I have known them to suffer almost to starvation before they would ask relief, when a bit of paper from their old Pastors would have given them courage to make their situation known. But let me illustrate by an instance in point, which will more clearly convey, and more deeply impress, my meaning, than a whole sermon full of generalities. I have seen a woman, one of your daughters, a young mother, baptized and nurtured in the Church of England, who, with her child, was left alone, in a garret, in one of the darkest alleys in one of our vilest streets, left alone, with her child sick, her means exhausted, her time occupied with attending to her dying infant, no work to be found, even if she had been in a condition to do it, her furniture sold, excepting the miserable bed on which the child lay, and a little table which stood by its side, while, as if all this were not enough to fill up the cup of her sorrow, her hard-hearted landlord (and yet why call him "hard-hearted," for he was a poor man and was obliged to live himself) was threatening to eject her from his premises for nonpayment of rent. I found her in this condition, one bleak night in winter. She was without a fire, for she had no money wherewith to purchase fuel. Her child was lying on the bed in the agonies of death. "Oh, if he may only be christened," she said, "before he dies! I cannot bear he should die without baptism." I baptized the child; and, on inquiring into her circumstances, I found, and afterwards more fully learned, that she was of respectable parentage in her own country, that her husband was away in a foreign land, that she had shrunk from making her condition known because she had no recommendation, and that for two months she had been struggling with her evil fortune, without a word of sympathy from any Christian soul. Brethren, beloved in the LORD, these things, I again say, ought not so to be. That young woman told me who her Pastor at home was. A single line from him would have enabled her, and would have encouraged her, on her arrival in Boston, to have become connected with some one of our Parishes. Her wants would have been relieved; her sick child would have been nursed; perhaps (for he died a few hours after his baptism) his life would have been saved; work would have been found for her; an honest livelioood would have been gained; and all this needless misery would have been spared.

I need not say, after depicting such a scene as this (and I have only illustrated by one out of many instances of suffering, of vice, of alienation from the Church, of neglect of children, of physical and mental and spiritual degeneracy, which have come to my knowledge among English emigrants in Boston),—I need not say that I deem it an imperative duty of our Churches to establish some system of communication by which our members, passing from one to the other, shall never need to lose the pastoral care of the Church. It is a subject which requires our immediate attention; and I would that my voice could reach every Bishop and Pastor of our respective Churches, while I beg, in the name of needy thousands of men and women and children, for whose spiritual oversight we are responsible, for the speedy restoration among us of that primitive style of intercourse which left no sheep or lamb of CHRIST'S fold without the Shepherd's care in a foreign land, which enabled Christians abroad, as at home, to secure fraternal sympathy, to find an Altar whence they might be fed, a Church in which they might kneel as recognized brethren, and, amidst all the vicissitudes of a sojourner's life in a strange land, behold, realized to themselves, the privileges and benefits of the Blessed Communion of Saints.

Brethren, my words draw to a close. Let us, for a moment, turn our thoughts home to ourselves, and to the duty of the hour which is passing away. If there arises in your hearts a single emotion of thankful gladness at the sight of this holy and beautiful house completed, if there springs within you a feeling of sympathetic joy in the happiness which now crowns the protracted and patient and self-sacrificing labors of your honored Head, the Bishop of the Diocese, let that emotion of gratitude and that feeling of sympathy find their just and appropriate expression in abundant offerings of your earthly substance laid upon the Altar of your GOD; and let this solemn Consecration of a Temple to His service be accompanied by the renewed offering of yourselves, your souls and bodies, to be a reasonable, holy, and lively sacrifice unto Him. The day will come when we who are assembled here, in GOD'S name, to consecrate this material edifice to His honor and glory, shall be gathered into a more august assembly, in His more glorious presence, for a more sublime, a more momentous purpose. It will then be asked of us, whether we who have builded temples of wood and stone to His praise on earth, have raised the superstructure of our own hope upon the Rock of Ages. "Other foundation can no man lay than that is laid, which is JESUS CHRIST." He is the sure Corner-Stone, on which our choicest works must rise, based upon which alone they will surely abide. He is the Eternal Rock, upon which the Church, with her beautiful array of Sacrament, and Prayer, and Benediction, soars towards her grand and final completion. He is the Rock, upon which our own feet must stand, while, within her safe enclosure, we feed upon the bounties of His love. On Him reposes our sublimest faith. From Him springs upward, in glowing aspiration, our exultant hope. On Him is laid the firm foundation of those deeds of charity, which, done in Him on earth, are recorded in those unerring Books out of which we shall be judged in the last day, every man according to his works.

Upon that Rock may this your goodly Temple, reared to the glory and worship of the TRIUNE GOD, firmly and for ever stand! And when the waves of Time, beating upon the silent shore of Eternity, shall have borne thither us who now, amidst the ocean of life, celebrate the rise of this hallowed Fane, may He who preserveth His Church in every vicissitude and circumstance of her earthly pilgrimage, keep this Beacon of truth to shed its light over the waters whereon so many voyage to life, so many, alas, to death. May that light never flicker, never fail! But, leading wanderers to the port of peace, and warning the guilty of the hidden rocks on which they are rushing, may it cease not to illumine and guide, until the ocean of time itself shall disappear, and there shall rise, in its stead, that new earth which will need no light of human temples to shine in it, because the Lamb of GOD will Himself be the Temple, Himself the Light thereof.

CHARACTER OF A TRUE CLERGYMAN.—A clergyman, by his character and design of life, ought to be a man separated from the cares and concerns of this world, and dedicated to the study and meditation of divine matters; whose conversation ought to be a pattern for others, a constant preaching to his people; who ought to offer up the prayers of the people in their name, and as their mouth, to GOD; who ought to be praying and interceding for them in secret, as well as officiating among them in public; who ought to be distributing among them the sacred rites, which are the badges, the union, and the supports of Christians. He ought to admonish, to reprove, and to comfort them, not only by his general doctrine in his sermons, but from house to house, that so he may do these things more at home and effectually than can be done from the pulpit. He is to watch over their souls, to keep them from error, and to alarm them out of their sins, by giving them warning of the judgments of GOD; to visit the sick, and to prepare them for the judgment and life to come. Above all studies, he ought to apply himself to understand the holy Scriptures aright; to have his memory well-furnished that way, that so upon all occasions he may be able to enforce what he says out of them, and so be an able minister of the New Testament.—BURNET.

ST. CYPRIAN.—One of the most beautiful definitions of the Church is that of ST. CYPRIAN'S—"*Sacramentum Unitatis.*"—MORGAN.

FOR THE YOUNG.

"THE OLD WOMAN."

We wish every child, youth—aye, and man—who has a mother living, could read the following admonition. Some one has said that a young man is not far from ruin when he can say without blushing, 'I do not care what others think of me'; and so, too, we think a child who does not respect, who dares speak lightly of his mother, is on the road to ruin. Every unkind word we speak to our mothers will be a thorn in our peace, and will one day pain our consciences like the bite of a serpent or the sting of an adder.

It was thus, a few days since, we heard a stripling of 16 designate the mother who bore him. By coarse husbands we have heard wives so called occasionally, though in the latter case the phrase is more often used endearingly. At all times, as commonly spoken, it jars upon the ear and shocks the sense. An "old woman" should be an object of reverence above and beyond almost all other phases of humanity. Her very age should be her surest passport to courteous consideration. The aged mother of a grown-up family needs no other certificate of worth. She is a monument of excellence, approved and warranted. She has fought faithfully "the good fight," and come off conqueror. Upon her venerable face she bears the marks of the conflict in all its furrowed lines. The most grievous of the ills of life have been hers; trials untold and unknown except to her GOD and herself, she has borne incessantly; and now, in her old age—her duty done, patiently awaiting her appointed time—she stands more truly beautiful than ever in youth! more honorable and deserving than he who has slain his thousands, or stood triumphant upon the proudest field of victory!

Young man, speak kindly to your mother, and even courteously, tenderly of her. But a little time, and ye shall see her no more forever. Her eye is dim, her form is bent, and her shadow falls graveward. Others may love you when she has passed away; kind-hearted sisters, perhaps, or she whom of all the world you choose for a partner—she may love you warmly, passionately; children may love you fondly; but never again, never, while time is yours, shall the love of woman be to you as that of your old trembling mother has been.

In agony she bore you! through puling helpless infancy, her throbbing breast was your safe protection and support; in wayward tetchy boyhood she bore patiently with your thoughtless rudeness, and nursed you safe through a legion of ills and maladies. Her hand it was that bathed your burning brow or moistened the parched lip; her eye that lighted up the darkness of wasting nightly vigils, watching always in your fitful sleep, sleepless by your side, as none but she could watch. Oh, speak not her name lightly, for you *cannot live* so many years as would suffice to thank her fully. Through reckless and impatient youth she is your counselor and solace. Up to bright manhood she guides your improvident step, nor even there forsakes or forgets. Speak gently, then, and reverently of your mother; and when you too shall be old, it shall in some degree lighten the remorse which shall be yours for other sins, to know that never wantonly have you outraged the respect due to the "old woman."—*Harrisburg Telegraph.*

SHOLTO AND HIS LITTLE DOG BOWOWSKY.

'Oh! Sholto! Sholto! where art thou, Sholto,' cried the busy mother, as she spread the white napery-cloth upon the old oak table; 'Sholto! Sholto!' cried the rosy-cheeked sister, as she waived the fryingpan gently up and down, whilst the savory bacon hissed and sputtered, and the merry dumplings bumped up and down against the saucepan lid, as if they longed to get out; 'Sholto, Sholto,' *would* have cried little Bowowsky the dog, but somehow the words stuck in his throat, so he only wagged his tail very hard indeed, and shook his ears, and walked very steadily up the cottage stairs. The bedroom door was a little open, so in pushed Bowowsky without any ceremony, and there he beheld his master Sholto full stretched upon his bed, and fast, fast asleep, although it was past 12 o'clock and the dinner was waiting. Now Sholto had not got up very early that morning, nor had he worked very hard, for being late for school he had begged off going at all, lest he should get a bad mark; and all the home tasks he had been set to do was to pick up some small heaps of stone out of the little meadow, which belonged to the cottage. But Sholto had no more mind for work than for school, (few boys indeed care for one, if they do not care for the other,) so, after sauntering a few times up and down the field, picking about a dozen stones and many more blackberries, he had slipt up stairs, tumbled down on the bed, and there Bowowsky found him *fast asleep.* 'Bow wow,' said Bowowsky, in his own tongue, but that wouldn't do—Sholto still slept on. 'Dinner is ready,' he tried to say next, but that didn't come out glibly; so he jumped on the bed, and began to lick Sholto's face, and to scratch and pat his hand with his fore-paws. 'Oh!—ah!' said Sholto, opening his mouth wide for a gape. 'Sholto! Sholto!' again screamed the busy mother from below, and 'Sholto, Sholto,' cried the merry sister, as she shook the fryingpan. So Sholto started to his feet and almost tumbling over poor Bowowsky was down stairs in a twinkling. The bacon was fried and finished, and the dumplings were smoking in a bowl, and the mother said with a good-humored look, 'Come, my little Sholto, I dare say you have been so hard at work, that you must be hungry. Ay, hard at work you must have been, for you could not hear us when we called, so here is a large dumpling for you to begin with.' Now Sholto knew that he had not been hard at work, but that he had been very idle, and Bowowsky knew it too, and Sholto felt ashamed at his mother's kindness, nevertheless being very hungry, he was just going to begin his dumpling, when he saw a little creature sitting beside his plate with severe kind eyes. She looked into his very soul, so that he felt a great choking in his throat, and when he tried to swallow the dumpling, it seemed as hard as a stone. Moreover the little creature whispered in a very still voice, 'Sholto, thou hast not worked, thou must not eat.' So Sholto began to fidget and almost to cry, and he asked his mother to give his dinner to Bowowsky, for he would eat none of it. But Bowowsky would not eat if his master did not, so he ran away and hid his dumpling under a bramble bush, that when he saw his poor master happy again, he too might make merry with his dumpling. It was afternoon,—and Sholto sat on a low bench near the beehive just at the beginning of the garden. There lay the stones which it was his business to gather together, just in the same place where he had left them in the morning. Bowowsky was most inviting in his manners; he pulled Sholto gently by the jerkin, then he frolicked away a little towards the stones, then he took one stone in his mouth and laid it down near another, as if to begin a heap; but still for all his vivacity, Sholto remained sitting still with his hands in his pockets, and his head on one side, trying to keep his mind as quiet as his body, but in vain, as he was provoked that the same kind but severe-eyed little Conscienza, who sat by him at dinner, would torment him now by all sorts of quaint sayings, such as—'Time flies'—'Life is short'—'Improve each hour'—'Be diligent'—'Idle folks will learn to lack, if they lack to learn,' and all such disagreeable truths. Then, too, all that she said was agreed to by a little creature called Truth, who was forever looking over her shoulder. So at last that he might not hear or see these bright creatures any longer, because their remarks and looks made him feel uncomfortable, Sholto shut his eyes and his ears, and the consequence may easily be imagined, for Sholto fell fast asleep and dreamt;——no! I will not tell you his dream until I have told you what Bowowsky was doing all this while. When Bowowsky found that Sholto would not do his work, but was getting idler and idler, he resolved like a true friend to do what he could for him. To the first row of stones off he trotted, and taking up one very cleverly in his teeth, he laid it down by two others that were very near. Then he fetched another, and another, and another, and so he went on till he had really begun to make a nice little heap, and then he barked for joy, and jumped about and shook his little ears and his tail, and looked right merry. 'Halloo though,' said he, 'if I spend my time in fun I shall have no time for work, so here goes,' and off he went again to make another heap, and another, and another, until he had really gathered together all the stones. Clever little Bowowsky! All this time Sholto was dreaming, and perhaps you will like to know what he dreamt? He dreamt that he was in a pleasant meadow, and that sweet little creatures called Conscienza, and Soigneuse, and Industria, and Contento, were all beckoning him to walk on, on, on, but he said, 'No, it is so tiring to be walking, and toiling in the sunshine; and why should I? when I have a nice mossy seat; when I am hungry I can pick blackberries from the brake: why should I toil or worry myself to go on? It is enough. I am content. I do not want to work, or to learn, but to be still and to enjoy myself in my own way.' Still would the little fairy creatures keep beckoning him on, but he would not hear or see them, and so he shut his eyes. He seemed to sleep on for a very long while, and all was very pleasant. The sun shone, the birds sang, and the blackberries grew ripe and tumbled one by one into his mouth, and *he had no trouble.* But then it grew gradually dark, and the birds were all dead or dying; and the blackberries withered, and it was cold, *very* cold, and Sholto suddenly felt his clothes had turned to rags; and he grew colder, and colder, and hungry, and still more hungry. Then too a little imp called Indolenza sat grinning at him, and Conscienza still looked at him with her severe, sweet eyes. But the others were gone. He had no food, no home, no clothes, no friend! No friend? Yes, he had a friend. Hark! a merry bark, and bustling up came Bowowsky dragging after him a beautiful cloth garment furred all round, the pockets of which were filled with bread and sweetmeats, and he put it round poor Sholto, and licked his blue hands till they were quite warm again. Then Bowowsky made his master, idle Sholto, understand how as he was busy at his labor of love, heaping the stones together, the Queen came by in her pony carriage, and seeing a little dog so very busy, sent to ask what he could be doing; and when he explained the matter to her, she said, 'Now, thou shalt be my dog, thou faithful Bowowsky, and I will clothe thee bravely, and feed thee daintily.' But Bowowsky answered, 'Oh, Queen, think first upon my poor master, Sholto, and try if thy great power cannot turn him from being the idlest boy in thy dominions into an honest and industrious man.' And the Queen answered, 'That honor shall be to thee, my good Bowowsky, for from thy example he shall learn to be self-denying, industrious, diligent, and faithful in every charge.' So the Queen opened a great casket, and out of it flew——Just at this part of his dream Sholto woke, and beheld, to his utter amazement, that Bowowsky had really done his work for him. 'Nay, my faithful dog,' said he, 'shall I not learn by thy example? Indeed I will.' So he fell hard to work; and at night they both rejoiced together over their dumplings, though the fairy Conscienza *did* sit between them.—*From the Seven Fairy Tales.*

TO ARTISTS, AMATEURS, AND SCHOOLS OF ART AND DESIGN.—DR. MELVILLE will deliver a course of Lectures on Anatomy, Human and comparative, expressly designed for Students of Art, at the Theatre of the New York Medical College, East Thirteenth street, (the use of which has been kindly granted to him by the Faculty,) on Tuesday and Thursday of each week, to commence on MONDAY the 31st instant, at 7½ o'clock P. M. For further particulars enquire of the Janitar at the College.
New York, Oct. 29, 1853. 3t

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

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Mr. WOART will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. WOART'S sister, Miss MARY I. WOART of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras,* excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr. WOART'S residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
GREAT BARRINGTON, August, 1853.
REFERENCES: Right Rev. Dr. EASTBURN and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. WAINWRIGHT, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf
*Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29-1y

PURE WINE for SACRAMENTAL USE, and Medicinal purposes The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the best stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells,* orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
REFERENCES: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable,* each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at *Ten Dollars per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked,* in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES,
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN McVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, Two Hundred Thousand Dollars! Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street. Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st. William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st. Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st. Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st. D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st. Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway. Jeremiah Robins, 536 Washington.
Walter W. Conklin, 155 West-st. Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway. Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st. Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 15-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11-6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every eff rt will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrpption. mar 5-tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 18	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend,* being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
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It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
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